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# HINDU
# TRIBES AND CASTES

VOL. II

# HINDU

# TRIBES AND CASTES

TOGETHER WITH

AN ACCOUNT OF THE MAHOMEDAN TRIBES OF THE NORTH-WEST FRONTIER AND OF THE ABORIGINAL TRIBES OF THE CENTRAL PROVINCES.

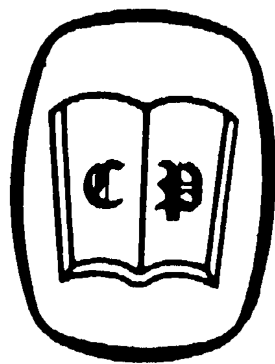
BY THE

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"Homo sum; humani nihil a me alienum puto."

## Volume II.




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# PREFACE.

THE previous volume exhibited the tribes and castes of India as represented in Benares, and was consequently restricted in its range. As Benares is a great Brahmanical centre, in which a few members at the least of all the principal divisions of the priestly order reside, it was found practicable to give an outline, accurate so far as it went, yet occasionally too brief and scanty, of the prominent Brahmanical castes of the Indian Peninsula. With this exception, the work was of a limited character; and presented mainly a delineation of the numerous Hindu, inferior, and aboriginal tribes of the North-Western Provinces and Oudh.

The aim of the present volume is to supply some of the deficiencies of its predecessor. It is divided into four parts. The first discusses the tribes of the Punjab and its North-Western Frontier; the second, those of the Central Provinces and Berar; the third, those of the Presidency of Bombay; the fourth, those of the Province of Scinde. Rajputana and the Presidency of Madras are reserved for the third and last volume. Bengal Proper and Behar have not been included in this dissertation, for the reason that the hill-tribes of Assam, Rajmahal, Chota-Nagpore, and elsewhere in those extensive tracts, have been already described in detail by a distinguished and painstaking scholar, Colonel Dalton; and it would be superfluous to re-enter upon a work which he has so ably executed. He has not, however, professed to give an exhaustive account of all the tribes under the rule of the Lieutenant-Governor of Bengal; and doubtless much research is still needed in order to supplement his undertaking and render it complete. The third and last volume, which is in an advanced stage of preparation, will contain an index of the entire work. The author cannot promise a map exhibiting the distribution of the tribes and castes of India, as from their exceeding great number he considers that one map would be of little practical use. An ethnological atlas, however, representing the whole subject in detail, is, in his judgment, a great desideratum.

No one can possibly be more conscious than the author of the difficulty of the task he is endeavouring to perform, and of the imperfectness of his labours.

Many persons, doubtless, will disagree with him in his arrangement of Hindu castes, especially as he must acknowledge that he has not adhered slavishly to any one plan. The native books on caste are often inconsistent with one another, while practically the same method is not followed by Hindus in the various presidencies and great divisions of the country. In Southern India, Sudras are of a higher rank in the social scale than in Northern India; and a closer intercourse exists between many castes there than is permitted in Benares and its neighbourhood. Frequently it is impossible to classify the castes of a province according to ancient rules respecting the four great Hindu castes, with the single exception of the Brahmanical tribes, which can generally, though not always, be referred to certain recognized branches of the race. Rajpoots are sometimes found to be a spurious or degraded people; and, as for the Vaisyas and Sudras, they are so hopelessly blended, and are so intermingled with lower tribes, that the ethnological differences originally subsisting between them are irrecoverably lost. Commonly, the author has adhered to the usual divisions of the castes, and has striven throughout, as far as possible, to do so; but in some instances, as will be seen, he has been obliged to leave the beaten track, and to strike out a new, and not always satisfactory, path. In doing so, he is aware that he has laid himself open to criticism; but he has thought it better to do this than to leave such castes in the chaotic confusion, in public estimation, in which they appear to exist.

The information contained in this book has been obtained from a multitude of intelligent and original observers. Officers on the Punjab frontier, settlement officers, commissioners of provinces, magistrates in charge of districts, agents and residents at native courts, and many other officials, at the instigation of the Government, or to gratify the spirit of research, have at various times instituted inquiries into the habits and social conditions of tribes in their own neighbourhood, upon which they have written records and reports, some of an extended character, others brief, or perhaps have only noted certain peculiarities respecting them, often introducing their observations in the midst of lengthy details on other and very different matters. Not a few missionaries and other unofficial gentlemen, in the same spirit of enterprise, have pursued a similar investigation, and have written many papers and pamphlets on the subject. Numerous documents throwing much light on the races, tribes, and castes of India, from the Himalayas to Cape Comorin, have thus from time to time been printed. In addition to his own original investigations the author has made use of all such records as he could lay hands on; and he fortunately discovered a large number

in the Library and Record Department of the India office. These have been of invaluable service to him in the preparation of the present work. The author begs to return his very grateful thanks to their compilers and writers. A list of the documents to which he has been indebted follows this preface.

" Homo sum ; humani nihil a me alienum puto."

M. A. SHERRING.

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# INTRODUCTION.

SINCE the publication of the previous volume the author has gained much information respecting the Brahmanical and Rajpoot tribes—their numbers, names, mutual relations, and geographical distribution. The results of his investigations he has embodied in this introduction.

## SECTION I.—THE BRAHMANICAL TRIBES.

For an account of the 'Brahman in relation to the past, the present, and the future,' of the 'genealogy of the Brahmanical tribes,' of the 'classification of the gotras or orders, according to their observance of the Vedic rituals,' of the 'honorary titles of the Brahmans, their divisions into clans, and their six special duties,' of the 'religious ceremonies of the Brahmans,' of the 'Nakshatras,' and of the 'principal divisions of the Brahmans,' the reader is referred to the first, second, and third chapters of Part I of the previous volume. The remaining fourteen chapters of that Part form a dissertation on the Brahmanical tribes scattered over the Indian Peninsula.

These tribes profess to have had the same origin, and claim to be regarded as one caste. And yet there are as great differences between them as are found between themselves and the Rajpoots, or between Rajpoots and Vaisyas, or between Brahmans and Vaisyas, or indeed between Brahmans and Sudras. Brahmans of Gujerat, of Konkan, and of some parts of the North-Western Provinces, are fair, tall, and of singularly expressive countenances, while Brahmans of Bengal are comparatively short in stature, and are often of a deep brown hue, approaching almost to dark.

It is very probable that originally all Hindus were not merely of the same race, but of the same family, and in their earliest relationships were entirely free from those great distinctions which have separated them for many ages into numerous castes and tribes. Yet just as the four leading castes are now kept apart from one another by impassable barriers, so each of them is split up into a multitude of subdivisions, which very often, though not in all cases, are under the influence of the same spirit of exclusiveness and separation. The Rajpoots

perhaps are the most united of all the castes; for all the Rajpoot tribes, with exceedingly few exceptions, may intermarry, and eat and drink together.

The Brahmanical tribes in some of their leading divisions are as rigidly opposed to mutual social intercourse as to intercourse with inferior castes. There is no communion whatever between Brahmans of the north and Brahmans of the South. The five great tribes in the north, known as Gaur, though they may meet and acknowledge each other's Brahmanical rank, can form no close alliances with one another, and would be excommunicated if they partook of a meal sitting together on the same carpet. A similar intense and hostile exclusiveness does not prevail among the five Drâvira tribes of the south, nevertheless marriage between them is utterly forbidden.

The tribes, therefore, are isolated. But even their subdivisions are not always allowed free intercourse. For example, the five chief branches of the Kanoujiya Brahmans are under considerable restrictions. The members of the principal branch will only permit their sons to contract alliances with the women of the other branches, but will not give their daughters to their sons. The three great Brahman families of Mysore are separated widely from one another, and take the utmost pains to keep apart.

Occasionally an ancient Brahmanical tribe has suffered a species of social ostracism. This is well illustrated in the case of the Brahmans of Cashmere, who are 'very fair and handsome, with high chiselled features, and no trace of intermixture of the blood of any lower race, and are quite high Arian in the type of their features.' These Brahmans are very intelligent, and of undoubted antiquity. Indeed some have imagined that all other Brahmans are descended from them. Nevertheless, the tribes on the plains keep aloof from them, and consider that they are not so pure as themselves. And so it has come to pass, that one of the oldest Brahmanical families in India is regarded with something like contempt by the rest of the community.

The cause of this feeling is not far to seek. The Cashmere Brahmans are exposed to a cold climate in the winter season of so severe a character, that in order to support life, they are compelled to eat animal food. The Brahmans of the plains, however, though in early times indulging without hesitation and restriction in the use of animal food, in these later ages have become very prudish on the subject. Now the highest classes of Brahmans, which pride themselves on their special sanctity and purity, not only will not touch such food, but hold in abomination all persons who partake of it, regarding them as unclean and as altogether unfit for their society. Flesh-eating Brahmans, fish-eating Brahmans,

and vegetarian Brahmans, form distinct orders among the Brahmanical fraternity, the highest in general esteem being the vegetarians, and the lowest the flesh-eaters ; while those who indulge in fish occupy a rank midway between these extremes.

Another source of disunion among Brahmans is connected with manual labour. In many parts of the country Brahmans will not work with their hands, and will not drive a plough or engage in any other agricultural pursuits. Yet they will hold farms and estates, and pocket the fruit of others' toil. Such Brahmans as are not ashamed to work, but are ashamed to beg, suffer to some extent in social status ; while the lazy, sleek, well-fed beggar, is in high favour everywhere, and receives divine reverence from respectable Hindus of all castes. Many Uriya Brahmans of Orissa are not only addicted to trade and agriculture, but some of them are also brick-makers and brick-layers. They are an intelligent and energetic people. By a select few, however, proud and scornful, who adhere to strict Brahmanical usages, they are considered to have left the orthodox paths. The Bhûînhârs of Behar and the North-Western Provinces, to which tribe the Maharajah of Benares belongs, and of which he is a distinguished ornament, are closely associated with practical agriculture, and consequently are almost denied the rank of Brahmans by the highest branches of the caste ; and if such rank be unwillingly acknowledged, they are assigned to its lowest grades. The Narbuddha Brahmans of Central India have, for the most part, abandoned their special caste habits for farming and other secular enterprises. These are a few out of many instances of certain very important facts manifest throughout the whole of India, that Brahmans are divided by their pursuits ; that with them idleness is a passport to sanctity ; that the harder a man works the less is he honoured ; that labour in the fields is in their estimation peculiarly degrading ; that Brahmans possessing the greatest social dignity, are the most unproductive, most unprogressive, and most exclusive ; and that the Brahmanical ban rests upon all physical toil as contradistinguished from the work of the brain.

These topics have an intimate connexion with the extraordinary multiplication of sub-castes among the Brahmans. Ethnologically, these sub-castes must be regarded as so many separate tribes, inasmuch as for the most part they are socially distinct, and form no alliances with one another. Moreover, it should be borne in mind that there has been no real union between the great branches of the Brahmanical race for many ages. It is impossible to say when this severance of the individual branches from the Brahmanical tree first commenced. The tree itself has dried up, however, and no longer exists. The branches have

taken root, and now flourish as separate trees. Granted, as some suppose, that the Brahmans were originally a homogeneous race—which indeed is not true, as it is undoubted that in primitive times they intermarried with lower castes and even with aboriginal tribes—they are not now one people. They exhibit as many differences among themselves, in stature and colour, in physiognomy, in intelligence, and in domestic habits, as are often found among races confessedly dissimilar.

The influence which Brahmans exercise over all other Hindus is of a special and peculiar nature. It is very powerful, and very subtle, and operates like a charm. Its energy is crushing. No Hindu dare resist it for an instant. The will of the Brahman is his law, is his rule of life, is his gospel, is to him like a divine command, imparting religious counsel and enforcing religious sanctions. This influence springs not from the possession of wealth, for the Brahman, although sometimes rich, is more frequently poor, but from the assumption of sanctity and even of divinity by the Brahman, united with keen intelligence, superior knowledge, and the remembrance of ancient greatness and renown.

The accompanying list of Brahmanical tribes and clans scattered over India, from the Himalaya mountains to the southern extremity of the Peninsula, has been prepared with very considerable care. A list so complete has never before been published; and yet no one can be more sensible of its incompleteness than myself. Nevertheless, it will be, I have no doubt, read with interest by all persons who have made the tribes of India their study, and have pondered over the lofty assumptions of a proud order, which lays claim alike to the highest antiquity and to the greatest purity of blood of all the races on the face of the earth. Another list, but much shorter, of the Rajpoot tribes will follow.

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Alani | ... Bengal. |
| Agradani | ... ditto. |
| Adravar | ... Behar. |
| Anwadhiyar | ... ditto. |
| Arjal | ... Nepal. |
| Adhikari | ... ditto. |
| Agarkhu | ... ditto. |
| Asantol | ... ditto. |
| Adhikhola | ... ditto. |
| Anter | ... N. W. Provinces, Oudh. |
| Amra | ... ditto. |
| Adharj | ... Oudh, N. W. Provinces, Gorruckpore. |
| Ashta-Kapal | ... ditto, ditto. |
| Ad-Chola | ... ditto, ditto. |
| Acharj or Acharya | . Bombay, Nepal, Rajputana, Punjab, Orissa, Konkan, Kangara. |
| Agori | ... Oudh. |
| Ambatara | ... ditto. |
| Ansnayra | ... ditto. |
| Atharva | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Ankin | ... Oudh, Moradabad, N. W. Provinces. |
| Awasthi | ... Oudh. |
| Ajmadgadhya | ... ditto. |
| Ad Gaur | ... Delhi, Koel. |
| Almorha | ... Kumaon. |
| Alikdal | ... Cashmere. |
| Ambaradar | ... ditto. |
| Ahalmari | ... ditto. |
| Al | ... Hoshyarpur. |
| Adhotre | ... Jammu, Jasrota. |
| Angotre | ... ditto, ditto. |
| Angal | ... Punjab. |
| Aire | ... ditto. |
| Agnihotri | ... ditto. |
| Agraphakka | ... ditto. |
| Ari | ... Rajputana. |
| Asopa | ... Marwar, ditto. |
| Audichya | ... Malwa, ditto. |
| Audumbar | ... ditto, ditto. |
| Agâchi | ... |
| Ahwâsî or Haiwâsî | |
| Auike | ... Bundelkhand. |
| Agastyavala | ... Gujerat, N. W. Provinces, Gorruckpore. |
| Akshayamangala | ... ditto. |
| Anavala | ... ditto. |
| Audich | ... Cutch. |
| Amadekara | ... Bombay, Konkan. |
| Athavale | ... ditto, ditto. |
| Achavala | ... ditto, ditto. |
| Akhacha | ... ditto, ditto. |
| Abhyankara | ... ditto, ditto. |
| Apate | ... ditto, ditto. |
| Agasi | ... ditto, ditto. |
| Abhîr | ... Rajputana, Mahratta Country, Gujerat. |
| Amma or Amma-Kodaga | ... Coorg. |
| Ambalavasi | ... Travancore. |
| Asht-sahasra | ... Tamil Districts, Madura. |

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| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Arama | ... Tamil Districts, Madura. |
| Andhra | ... Telugu Country. |
| Aradhya | ... ditto. |
| Auruvelu | ... ditto. |
| Auruvelu Kammelu | ditto. |
| Arura-padai | ... Madura. |
| Attiyur | ... ditto. |
| Arvelu | ... Mysore. |
| Aradya | ... ditto. |
| Adhinmar | ... Travancore. |
| Aghapad | ... ditto. |
| Bathopi | ... Bengal. |
| Bagadi | ... ditto. |
| Bhima | ... ditto. |
| Bhaduri | ... ditto. |
| Bhadara | ... ditto. |
| Bandyagati | ... ditto. |
| Bhanga-kulin | ... ditto. |
| Banshaja | ... ditto. |
| Bedi | ... Orissa. |
| Baru | ... ditto. |
| Baimpati | ... ditto. |
| Bhaluniyar | ... Behar. |
| Bilsaya | ... ditto. |
| Bhattragi | ... Nepal. |
| Bhatt | ... ditto. |
| Baral | ... ditto. |
| Bikral | ... ditto. |
| Bhattwall | ... ditto. |
| Banjara | ... ditto. |
| Bhurtyal | ... ditto. |
| Baral | ... ditto. |
| Bharari | ... ditto. |
| Bagalya | ... ditto. |
| Bajgai | ... ditto. |
| Buddh-Singh | ... ditto. |
| Borlang | ... ditto. |
| Bhachchpak | ... ditto. |
| Burha-nilkanth | ... ditto. |
| Bhedanga | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—(*Continued.*)

| *Brahmanical Tribes.* | *Localities.* | *Brahmanical Tribes.* | *Localities.* |
|---|---|---|---|
| Barhiyam | ... Tirhoot. | Bhabajiya | ... Oudh, Gorruckpore. |
| Belaura | ... N. W. Provinces. | Belva | ... Oudh. |
| Baije Ganw | ... ditto. | Baidya | ... Rohilkhand, Upper and Central Doab. |
| Badarka | ... ditto. | | |
| Bhainsai | ... ditto. | Birthari | ... ditto, ditto. |
| Bhaudatt | ... ditto. | Bhotiya | ... ditto, ditto. |
| Bigahpur | ... ditto. | Barsiya | ... ditto, ditto. |
| Benaura | ... ditto. | Bhanchakki | ... Muzaffarnagar, Saharanpur, North-West. |
| Brihadgram | ... ditto, Gorruckpore. | | |
| Bampura | ... ditto, ditto. | Battiya | ... Mathura. |
| Biroura | ... ditto, ditto. | Bhûînhâr | ... Benares, North Behar, Ghazipore, Bettiah, Tirhoot. |
| Bishtouli | ... ditto, ditto. | | |
| Bhurhariya | ... ditto, ditto. | Bhatohaye | ... Hoshyarpur. |
| Bihra | ... ditto, ditto. | Bhadoe | ... ditto. |
| Bheru-bakrua | ... ditto, ditto. | Badhle | ... ditto. |
| Bidua | ... ditto, ditto. | Bhasul | ... ditto. |
| Bharsi | ... ditto, ditto. | Bhatol | ... ditto. |
| Belua-Sauri | ... ditto, Oudh. | Bharadhiyal | ... ditto. |
| Barbas | ... ditto. | Bage | ... Punjab. |
| Bhanreriya | ... ditto, Benares. | Bhaturiye | ... ditto. |
| Bemwar | ... ditto, Ghazipore. | Bhâradwâji | ... ditto. |
| Bipra | ... ditto, Benares. | Bâli | ... ditto. |
| Bhuriyabari | ... Oudh. | Bhoja-Potre | ... ditto. |
| Bakiya | ... ditto. | Bibde | ... ditto. |
| Bargainya | ... ditto. | Bharkari | ... ditto. |
| Barhampuriya | ... ditto. | Bharathe | ... ditto. |
| Bhadari | ... ditto. | Brahmi | ... ditto. |
| Burhadiya | ... ditto. | Bhinde | ... ditto. |
| Beshtaul | ... ditto. | Bhuta | ... ditto, Cashmere, Jammu. |
| Basgava | ... ditto. | Bahoye | ... ditto. |
| Bisohya | ... ditto. | Bramha-Sukul | ... ditto. |
| Bijara | ... ditto. | Bhanot | ... ditto. |
| Bhaupuri | ... ditto. | Bhatare | ... ditto, Hoshyarpur. |
| Bheri | ... ditto. | Bature | ... ditto. |
| Bakaruva | ... ditto. | Bhaji | ... ditto. |
| Bala | ... ditto, N. W. Provinces. | Bhambi | ... ditto. |
| Barikhpuri | ... ditto. | Bijraya | ... ditto. |
| Bir | ... ditto. | Bandu | ... ditto, Jammu. |
| Bahdol | ... ditto. | Bhog | ... ditto. |
| Birha | ... ditto. | Bhagi | ... ditto. |
| Baisi | ... ditto. | Bhanwal | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Basudi | ... Punjab. |
| Bhatiar | ... Jammu, Jasrota. |
| Banal Padhe | ... ditto, ditto. |
| Badu | ... ditto, ditto. |
| Bambhaval | ... ditto, ditto. |
| Baliye | ... ditto, ditto. |
| Badiyal | ... ditto, ditto. |
| Bhangotre | ... ditto, ditto. |
| Bavagotre | ... ditto, ditto. |
| Bhure | ... ditto, ditto. |
| Bhuriye | ... ditto, ditto. |
| Baganachal | ... ditto, ditto. |
| Basnotre | ... ditto, ditto. |
| Barat | ... ditto, ditto. |
| Bharangol | ... ditto, ditto. |
| Badakuliye | ... ditto, ditto. |
| Banotre | ... ditto, ditto. |
| Bhaloch | ... ditto, ditto. |
| Bramiye | ... ditto, ditto. |
| Bargotre | ... ditto, ditto. |
| Bachhal | ... ditto, ditto. |
| Battal | ... ditto, ditto. |
| Bhainkhare | ... ditto, ditto. |
| Bisgotre | ... ditto, ditto. |
| Budhar | ... ditto, ditto. |
| Bhojaka | ... Jwalamukhi. |
| Bali | ... Cashmere. |
| Bihi | ... ditto. |
| Bakhshi | ... ditto. |
| Babi | .. ditto. |
| Bishan | ... ditto. |
| Bul | ... ditto. |
| Bankhan | ... ditto. |
| Butal | ... ditto. |
| Bajâj | ... ditto. |
| Brari | ... ditto. |
| Bhairava | ... ditto. |
| Bhan | ... ditto. |
| Bhath | ... ditto. |
| Bulaki | ... ditto. |
| Batphali | ... ditto. |
| Bakayi | ... Cashmere. |
| Bangi | ... ditto. |
| Belub | ... ditto. |
| Badam | ... ditto. |
| Bhatt | ... ditto. |
| Baldimar | ... ditto. |
| Bâgariyâ, or Parchuniya | ... |
| Bilwâr | ... |
| Bhârgava | ... Delhi, Koel, Gujerat, Oudh. |
| Bhojak | ... Ajmere, Jeypore, Marwar. |
| Bura | ... Rajputana. |
| Bharatana | ... ditto. |
| Bhat, or Bhavat | ... ditto. |
| Bara Bas | ... Pushkar, ditto. |
| Borar | ... Karauli, Rajputana. |
| Brinjara | ... Bikanir, ditto. |
| Bagadi | ... Central India. |
| Badi Samajavali | ... Malwa. |
| Bavisha | ... ditto. |
| Bhagori | ... Central Provinces. |
| Binware | ... Bundelkhand. |
| Bangawa | ... ditto. |
| Bari | ... Scinde, N. W. Provinces. |
| Barovi | ... ditto. |
| Bhukaniya | ... Gujerat. |
| Basulada | ... ditto. |
| Bedua | ... ditto. |
| Borsidha | ... ditto. |
| Barada | ... ditto. |
| Bhikhshu | ... ditto. |
| Bhanu | ... Bombay, Konkan. |
| Bivalakara | ... ditto, ditto. |
| Badaye | ... ditto, ditto. |
| Bhatu | ... ditto, ditto. |
| Bedare | ... ditto, ditto. |
| Bandare | ... ditto, ditto. |
| Bahire | ... ditto, ditto. |
| Bhoyale | ... ditto, ditto. |
| Bhide | ... ditto, ditto. |
| Bhadabhouke | ... ditto, ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Badakara | ... Bombay, Konkan. |
| Bhagawata | ... ditto, ditto. |
| Bhusakute | ... ditto, ditto. |
| Bhata | ... ditto, ditto. |
| Bhardhare | ... ditto, ditto. |
| Bhabhe | ... ditto, ditto. |
| Balha | ... ditto, ditto. |
| Behare | ... ditto, ditto. |
| Badu | ... ditto, ditto. |
| Bhavaye | ... ditto, ditto. |
| Barave | ... ditto, ditto. |
| Bama | ... ditto, ditto. |
| Bapaye | ... ditto, ditto. |
| Bhatakhande | ... ditto, ditto. |
| Baputa | ... ditto, ditto. |
| Bodasa | ... ditto, ditto. |
| Bagula | ... ditto, ditto. |
| Bardeshkar | ... Mahratta Country. |
| Bhalavalekar | ... ditto. |
| Brahmana Jâî | ... ditto. |
| Biangalur | ... Carnatic. |
| Barginâra | ... ditto. |
| Bruhat-Charana | ... Tamil Districts, Madura. |
| Badagunad | ... Mysore. |
| Babbur-Kamme | ... ditto. |
| | |
| Chhuturi | ... Bengal. |
| Chatati | ... ditto. |
| Chaturthapurusha | . ditto. |
| Chheriyar | ... Behar. |
| Chavala Gai | ... Nepal. |
| Champa Gai | ... ditto. |
| Chamkasainí | ... ditto. |
| Chelhoya | ... ditto. |
| Changu | ... ditto. |
| Chaudhari | ... Tirhoot. |
| Changola | ... ditto. |
| Change | ... N. W. Provinces, Oudh. |
| Chanda | ... ditto. |
| Chandrakur | ... ditto. |
| Chhitupuri | ... ditto. |
| Chatu | ... N. W. Provinces, Oudh. |
| Chandanpur | ... ditto. |
| Chapala | ... ditto, Gorruckpore. |
| Charpaniha | ... ditto, ditto. |
| Chillu-par | ... ditto. |
| Chaudhari | ... ditto, Oudh. |
| Charpand | ... ditto. |
| Chaukhar | ... ditto. |
| Chandravala | ... ditto. |
| Champaran | ... ditto. |
| Chaurâsiya | ... Delhi, Koel. |
| Chauhunwal | ... Muzaffarnagar, Saharanpur, North-West. |
| Chatadhar | ... Rohilkhand, Upper and Central Doab. |
| Chainpuria | ... ditto, ditto. |
| Chachonduh | ... ditto, ditto. |
| Chansara | ... Kumaon. |
| Chaprohiye | ... Hoshyarpur. |
| Chhakotar | ... ditto. |
| Changial | ... ditto. |
| Chirnot | ... ditto. |
| Chuni | ... Punjab. |
| Chhibar | ... ditto, Jammu. |
| Chanan | ... ditto. |
| Chitchot | ... ditto. |
| Chandan | ... ditto, Jammu. |
| Churavan | ... ditto. |
| Chavhe | ... ditto. |
| Chibbe | ... ditto, Hoshyarpur. |
| Chithu | ... Kangara. |
| Chhutwan | ... ditto. |
| Chalivale | ... ditto. |
| Chargat | ... Jammu, Jasrota. |
| Chhachhiale | ... ditto, ditto. |
| Chakotre | ... ditto, ditto. |
| Cham | ... ditto, ditto. |
| Chhichvali | ... Cashmere. |
| Chhatari | ... ditto. |
| Chhân | ... ditto. |
| Choki | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Didriye | ... Punjab. |
| Dabesar | ... ditto. |
| Dhinde | ... ditto. |
| Dagale | ... ditto. |
| Dikshit | ... Kangara. |
| Dumbu | ... ditto. |
| Dehaidu | ... ditto. |
| Dyabhudu | ... ditto. |
| Dangmar | ... ditto. |
| Dhariaucha | ... Jammu. |
| Dadorich | ... ditto. |
| Dhamaniye | ... ditto. |
| Dabb | ... ditto. |
| Duhal | ... Jammu. |
| Dagvanta | ... ditto. |
| Dar | ... Cashmere. |
| Dipti | ... ditto. |
| Dina | ... ditto. |
| Dandi | ... ditto. |
| Duli | ... ditto. |
| Drabi | ... ditto. |
| Dral | ... ditto. |
| Durani | ... ditto. |
| Dakota | ... Rajputana. |
| Dira | ... ditto. |
| Deswâlî-Channat | ... Ajmere, Jeypore. |
| Dase Gaur | ... ditto, dittc. |
| Dayma or Davich | ... ditto, ditto. |
| Dakhani | ... Central Provinces, Nagpore. |
| Darjigor | ... Gujerat. |
| Deshavala | ... ditto. |
| Dâhima | ... ditto, Rajputana, Malwa. |
| Dadhîcha | ... diato. |
| Dashahra | ... ditto, Malwa. |
| Durmala | ... ditto. |
| Dadari | ... Tirhoot. |
| Dhamankar | ... Bombay, Konkan. |
| Datara | ... ditto, ditto. |
| Damale | ... ditto, ditto. |
| Donare | ... ditto, ditto. |
| Deva | ... ditto, ditto. |

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Dalala | ... Bombay, Konkan. |
| Dabaka | ... ditto, ditto. |
| Dandekara | ... ditto, ditto. |
| Dharu | ... ditto, ditto. |
| Donakara | ... ditto, ditto. |
| Dantye | ... ditto, ditto. |
| Divekara | ... ditto, ditto. |
| Devadhara | ... ditto, ditto. |
| Devala | ... ditto, ditto. |
| Dewandahali | ... Carnatic. |
| Deshashth | ... Mahratta Country, Mysore. |
| Deoruke | ... ditto. |
| Drâvira | ... Five principal tribes of Southern India. |
| Drâvira | ... One of these tribes in the Tamil-speaking districts, Gujerat, Benares. |
| Ekapurusha | ... Bengal. |
| Eksadiya | ... Chuprah. |
| Eledu | ... Travancore. |
| Gaur | ... Five principal tribes of Northern India. |
| Gaur | ... One of these tribes, located around Delhi and in Bengal, Rajputana, Central Provinces. |
| Gangali | ... Bengal. |
| Ghoshala | ... ditto. |
| Ghatiya | ... Orissa. |
| Gara-baru | ... ditto. |
| Gorkha | ... Nepal. |
| Gokaru | ... ditto. |
| Gaikur | ... ditto. |
| Ghyal-Chok | ... ditto. |
| Goganpani | ... ditto. |
| Gajmyar | ... ditto. |
| Ghartmel | ... ditto. |
| Ghartyal | ... ditto. |
| Gura Gai | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—(*Continued.*)

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Gaithaula | ... Nepal. |
| Gairaha Pipli | ... ditto. |
| Ghimirya | ... ditto. |
| Gotanya | ... ditto. |
| Ghorasaine | ... ditto. |
| Ghurcholi | ... ditto. |
| Gilal | ... ditto. |
| Gana | ... Oudh. |
| Gurha | ... ditto. |
| Grambasi | ... ditto. |
| Garga | ... ditto, N. W. Provinces. |
| Gautami | ... ditto. |
| Gorakhpuriya | ... Oudh. |
| Gurdwan | ... ditto. |
| Gorat | ... ditto. |
| Gargaiya | ... ditto. |
| Gopinath | ... N. W. Provinces. |
| Garuman | ... ditto. |
| Gegason | ... ditto, Oudh. |
| Gharwans | ... ditto. |
| Gopal | ... ditto, Oudh. |
| Gobardhan | ... ditto, ditto. |
| Ghag | ... ditto. |
| Gurouli | ... ditto, Gorruckpore, Oudh. |
| Ganga-putra | ... ditto, Benares, Gujerat. |
| Gagoliya | ... Mathura. |
| Gangawali | ... Kumaon. |
| Ghagsan | ... Muzaffarnagar, Saharanpur, North-West. |
| Gandharwal | ... ditto, ditto, ditto. |
| Gautam | ... ditto, ditto, ditto. |
| Gugwal | ... ditto, ditto, ditto. |
| Goswami | ... Rohilkhand, Upper and Central Doab. |
| Gaindhar | ... Punjab. |
| Ghotke | ... ditto. |
| Gangahar | ... ditto. |
| Gajesu | ... ditto. |
| Ghakpaliye | ... ditto. |
| Gandhe | ... ditto. |
| Gandar | ... ditto. |
| Gutre | ... Punjab. |
| Galvadh | ... Kangara. |
| Gadottare | ... Hoshyarpur. |
| Gaura Purohita | ... Jammu. |
| Garoch | ... ditto. |
| Ghode | ... ditto. |
| Guhaliye | ... ditto. |
| Gudde | ... ditto, Cashmere. |
| Gokuliye Gosain | ... ditto. |
| Gahal | ... ditto. |
| Gaudargal | ... ditto. |
| Ganj | ... ditto. |
| Gurah | ... ditto. |
| Garial | ... ditto. |
| Geri | ... ditto. |
| Galikarap | ... ditto. |
| Gamkhar | ... ditto. |
| Gagar | ... ditto. |
| Garib | ... ditto. |
| Gadir | ... ditto. |
| Grad | ... ditto. |
| Garadiye | ... ditto. |
| Guriti | ... ditto. |
| Gais | ... ditto. |
| Gari | ... ditto. |
| Gor Beas | ... Bikanir, Rajputana. |
| Golâpurab | ... Central Provinces. |
| Gurjar | ... Gujerat. |
| Ganapatya | ... Dekhan. |
| Girnâra | ... Cutch, Gujerat. |
| Grandhrapigor | ... Gujerat. |
| Gujerati | ... ditto, Pushkar, Rajputana. |
| Garoda | ... ditto, Rajputana. |
| Golavala | ... ditto. |
| Gugali | ... ditto. |
| Ghoravala | ... ditto. |
| Garwâla | ... ditto, Benares, Gya. |
| Gomativala | ... ditto. |
| Gomitra | ... ditto. |
| Gurjara Gaura | ... ditto, Ajmere, Jeypore, Marwar. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
| --- | --- |
| Golhe | ... Bombay, Konkan. |
| Ghagalakara | ... ditto, ditto. |
| Ghaisasa | ... ditto, ditto. |
| Ghangarde | ... ditto, ditto. |
| Ghanekara | ... ditto, ditto. |
| Gore | ... ditto, ditto. |
| Gadgila | ... ditto, ditto. |
| Gokate | ... ditto, ditto. |
| Gharapure | ... ditto, ditto. |
| Govate | ... ditto, ditto. |
| Gadre | ... ditto, ditto. |
| Godabale | ... ditto, ditto. |
| Gokhale | ... ditto, ditto. |
| Ganu | ... ditto, ditto. |
| Godase | ... ditto, ditto. |
| Ghanavatakara | ... ditto, ditto. |
| Govalakara | ... ditto, ditto. |
| Ganupule | ... ditto, ditto. |
| Gagare | ... ditto, ditto. |
| Gaukarna | ... Carnatic. |
| Gundhadravid | ... Mysore. |
| Ganapatya | ... ditto. |
| Homya Gai | ... Nepal. |
| Hans Ram | ... N. W. Provinces. |
| Harbasipur | ... ditto. |
| Hanna | ... ditto, Gorruckpore. |
| Hathepora | ... Oudh. |
| Himalpuri | ... ditto. |
| Hargadi | ... ditto. |
| Hardaspura | ... ditto. |
| Henikar | ... ditto. |
| Haritwal | ... Muzaffarnagar, Saharanpur, North-West. |
| Hiranya or Hariyanewâlî or Haraina | Delhi, Koel, Gujerat, Central Provinces, Oudh. |
| Harad | ... Punjab. |
| Hansale | ... ditto. |
| Hasadhir | ... ditto. |
| Hariye or Hari | ... ditto, N. W. Provinces. |

| *Brahmanical Tribes.* | *Localities.* |
| --- | --- |
| Hastir | ... Punjab. |
| Hundo | ... Cashmere. |
| Hawakadal | ... ditto. |
| Hanji | ... ditto. |
| Hastivali | ... ditto. |
| Hakchar | ... ditto. |
| Hak | ... ditto. |
| Hukhi | ... ditto. |
| Hali | ... ditto. |
| Harkar | ... ditto. |
| Hakîm | ... ditto. |
| Haiwasi | ... Bikanir, Rajputana. |
| Hamirpur | ... Bundelkhand. |
| Hât | ... Kumaon. |
| Harsora | ... Gujerat. |
| Hâvala | ... ditto. |
| Hanushana | ... ditto. |
| Hubu | ... Mahratta Country. |
| Hussaini | ... ditto, Punjab. |
| Haiga | ... Carnatic. |
| Hosurubagaloru | ... ditto. |
| Hagalbari | ... ditto. |
| Hyderabadi | ... Mysore. |
| Huyishanig | ... ditto. |
| Huls-kamme | ... ditto. |
| Indrachok | ... Nepal. |
| Itiya | ... N. W. Provinces, Gorruckpore. |
| Itari | ... Oudh, ditto, ditto. |
| Indouriya | ... Muzaffarnagar, Saharanpur, North-West. |
| Isar | ... Punjab. |
| Iliadu | ... Travancore. |
| Imbrantri | ... ditto. |
| Jagai | ... Bengal. |
| Jajpur Sreny | ... Orissa. |
| Jhosetol | ... Nepal. |
| Jhiltumbh | ... ditto. |
| Jiunpur | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Jhas | ... Tirhoot. |
| Joga | ... ditto, Konkan. |
| Jamwart | ... Behar. |
| Jageshwar | ... N. W. Provinces. |
| Jethi | ... ditto, Oudh. |
| Janapuri | ... ditto. |
| Jarajmou | ... ditto. |
| Janghirabad | ... ditto. |
| Jhurwa | ... ditto, Oudh, Gorruckpore. |
| Jaithariya | ... ditto. |
| Jhunadiya | ... Oudh. |
| Jogiya | ... ditto. |
| Jutiya or Jatiya | ... ditto. |
| Jambu | ... ditto. |
| Jamaduva | ... ditto. |
| Jujatvatiya | ... ditto. |
| Jignya | ... ditto. |
| Jheludiye | ... Muzaffarnagar, Saharanpur, North-West. |
| Jhijara | ... Kumaon. |
| Jâlap | ... Punjab. |
| Jotashi | ... ditto. |
| Jalli | ... ditto. |
| Jhingan | ... ditto. |
| Jetle | ... ditto. |
| Jhingan-Pingan | ... ditto. |
| Jetli-Petli | ... ditto. |
| Joshi | ... ditto, Konkan. |
| Jaitke | ... ditto. |
| Jâlpotr | ... ditto. |
| Joti | ... ditto. |
| Jasrava | ... ditto. |
| Jayachand | ... ditto. |
| Jhaman | ... ditto. |
| Jathre | ... ditto. |
| Jalraiye | ... Hoshyarpur. |
| Juwal | ... ditto. |
| Jhol | ... ditto. |
| Jhummutiyar | ... ditto. |
| Jamval | ... Jummu, Jasrota. |
| Jalotre | ... ditto, ditto. |
| Jakhotre | ... Jummu, Jasrota. |
| Jarad | ... ditto, ditto. |
| Jaranghal | ... ditto, ditto. |
| Jhangotre | ... ditto, ditto. |
| Jar | ... ditto, ditto. |
| Jambe | ... ditto, ditto. |
| Jhindhar | ... ditto, ditto. |
| Jhalu | ... ditto, ditto. |
| Jhaodu | ... ditto, ditto. |
| Jhaphadu | ... ditto, ditto. |
| Jitish | ... Cashmere. |
| Javi | ... ditto. |
| Jelali | ... ditto. |
| Jari | ... ditto. |
| Jangal | ... ditto. |
| Jati. | ... ditto. |
| Jalpuri | ... ditto. |
| Jan | ... ditto. |
| Jand | ... ditto. |
| Jiji | ... ditto. |
| Jarabi | ... ditto. |
| Janakadal | ... ditto. |
| Jogilankar | ... ditto. |
| Jhare, or Jharwar | ... Central Provinces. |
| Jhâde | ... Nagpore. |
| Jijhotiya | ... Malwa, Bundelkhand. |
| Jâmbu | ... Gujerat. |
| Jarola, or Jhalora | ... ditto. |
| Jîla | ... ditto. |
| Jogalekara | ... Bombay, Konkan. |
| Jaila | ... ditto, ditto. |
| Javala | ... Mahratta Country. |
| Jyyuni | ... Madura. |
| | |
| Karla | ... Bengal. |
| Katani | ... ditto. |
| Kasyap-Kasani | ... ditto. |
| Kanjelata | ... ditto. |
| Khadadaha | ... ditto. |
| Kara, Kar | ... Orissa. |
| Khuntea | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—(*Continued.*)

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Kotha | ... Orissa. |
| Kahnal | ... Nepal. |
| Koinrala | ... ditto. |
| Koikyal | ... ditto. |
| Khativara | ... ditto. |
| Khandyal | ... ditto. |
| Katyal | ... ditto. |
| Kandariya | ... ditto. |
| Kaphalya | ... ditto. |
| Kelatoni | ... ditto. |
| Kavilas | ... ditto. |
| Khinchpat | ... ditto. |
| Kalhers | ... ditto. |
| Koteswar | ... ditto. |
| Khantwar | ... Behar. |
| Kukurandha | ... ditto. |
| Khana | ... Tirhoot. |
| Kumara | ... ditto. |
| Kanoujiya, or Kânyakubja | North-Western Provinces, Gujerat, Central Provinces. |
| Khenchar | ... ditto. |
| Kusha | ... ditto. |
| Kampila | ... ditto. |
| Kesarmon | ... ditto. |
| Khewaliya | ... ditto. |
| Khalewale | ... ditto. |
| Kashi Ram | ... ditto. |
| Kanchaniya | ... ditto, Gorruckpore, Oudh. |
| Kanjay | ... ditto, ditto. |
| Khuria | ... ditto, ditto, Oudh. |
| Kareli | ... ditto, ditto. |
| Khirauha | ... ditto. |
| Kothra | ... ditto. |
| Karaunda | ... ditto. |
| Kewet-bansi | ... ditto. |
| Khairi | ... ditto. |
| Kinwar | ... ditto, Ghazipore. |
| Kulha | ... ditto. |
| Kastwar | ... ditto, Ghazipore. |
| Kukurgariya | ... Oudh. |
| Keraiya | ... ditto. |
| Kuchalva | ... Oudh. |
| Kudavarya | ... ditto. |
| Kataiya | ... ditto. |
| Kakari | ... ditto. |
| Kabisa | ... ditto. |
| Kusumbhiya | ... ditto. |
| Kanhali | ... ditto. |
| Khajuvai | ... ditto. |
| Katariya | ... ditto. |
| Kheta | ... ditto. |
| Kansi | ... ditto. |
| Kevati | ... ditto. |
| Kodiya | ... ditto. |
| Khakhayijkhor | ... ditto. |
| Kanjahi | ... ditto. |
| Khandail | ... ditto. |
| Kharbahiya | ... ditto. |
| Karyava | ... ditto. |
| Khor | ... ditto, North-West Provinces. |
| Kakora | ... Mathura. |
| Kahi | ... ditto. |
| Karpuri | ... Kumaon. |
| Khuta | ... ditto. |
| Khola | ... ditto. |
| Kurmâchali | ... ditto. |
| Kanodiya | ... Muzaffarnagar, Saharanpur, North-West. |
| Kherwal | ... ditto ditto ditto. |
| Khemariya | ... Rohilkhand, Upper and Central Doab. |
| Kosal | ... ditto, ditto. |
| Kapahatiye | ... Hoshyarpur. |
| Kutallaidiye | ... ditto. |
| Kakliye | ... ditto. |
| Khatbans | ... Punjab. |
| Kaliye | ... ditto. |
| Kural | ... ditto. |
| Kâtpale | ... ditto. |
| Khindarye | ... ditto. |
| Kapâla | ... ditto. |
| Kaijar | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* | *Brahmanical Tribes.* | *Localities.* |
|---|---|---|---|
| Kundi | ... Punjab. | Kotar | ... Cashmere. |
| Kaland | ... ditto. | Kâk | ... ditto. |
| Kusarit | ... ditto. | Kachari | ... ditto. |
| Kardam | ... ditto. | Khar | ... ditto. |
| Kali | ... ditto, Cashmere, Bengal. | Kharu | ... ditto. |
| Kinar | ... ditto. | Karbangi | ... ditto. |
| Kalhan | ... ditto. | Kichilu | ... ditto. |
| Kalas | ... ditto. | Khapari | ... ditto. |
| Kuchi | ... ditto. | Kar | ... ditto. |
| Kutwal | ... ditto. | Kukpari | ... ditto. |
| Kheti | ... ditto. | Kim | ... ditto. |
| Karadage | ... ditto. | Kabâbi | ... ditto. |
| Kayi | ... ditto. | Kisi | ... ditto. |
| Kurudu | ... Kangara. | Kabi | ... ditto. |
| Khajure | ... ditto, Hoshyarpur, Jammu. | Khari | ... ditto. |
| Khurvadh | ... ditto. | Kanth | ... ditto. |
| Kapuriye | ... ditto. | Khanya | ... ditto. |
| Kumdiyeadiye-Luma | ditto. | Khanyakati | ... ditto. |
| Kumadiye | ... ditto. | Khurdi | ... ditto. |
| Khandelwal | ... Ajmere, Jeypore. | Khunki | ... ditto. |
| Kakariya | ... ditto, ditto. | Kalposh | ... ditto. |
| Kesar | ... Jammu, Jasrota. | Kachi | ... ditto. |
| Katotra | ... ditto, ditto. | Kilmall | ... ditto. |
| Khadotre | ... ditto, ditto. | Kadalbaju | ... ditto. |
| Khanotre | ... ditto, ditto. | Kandahari | ... ditto. |
| Khindaiye Padhe | ... ditto, ditto. | Khalasi | ... ditto. |
| Kalandâri | ... ditto, ditto. | Kalvit | ... ditto. |
| Kirle | ... ditto, ditto. | Khaibari | ... ditto. |
| Kundan | ... ditto, ditto. | Kulli | ... ditto. |
| Kavde | ... ditto, ditto. | Khosa | ... ditto. |
| Kamaniye | ... ditto, ditto. | Kâshmîrî | ... ditto. |
| Kambo | ... ditto, ditto. | Kapadi | ... Rajputana. |
| Kudidab | ... ditto, ditto. | Khandelaval | ... ditto, Malwa. |
| Karanathiye | ... ditto, ditto. | Kartakia | ... Mallani, Malwa. |
| Kathialu | ... ditto, ditto. | Kotke | ... Bundelkhand. |
| Kanungo | ... ditto, ditto. | Kariya | ... ditto. |
| Khaphaukho | ... ditto, ditto. | Kuvachanda | ... Scinde. |
| Kaul | ... Cashmere. | Koligor | ... Gujerat. |
| Kalla | ... ditto. | Kunbigor | ... ditto. |
| Kukar | ... ditto. | Kâchhi Audichya | ... ditto. |
| Khush | ... ditto. | Krishnora | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
| --- | --- |
| Karera, or Karetha | Gujerat. |
| Kheravala | ... ditto, Central Provinces. |
| Kandoliya | ... ditto. |
| Kharkheliya | ... ditto. |
| Kapila | ... ditto. |
| Kalinga | ... ditto. |
| Khadayata | ... ditto. |
| Kulabha | ... ditto. |
| Kundu | ... ditto. |
| Kodava | ... ditto. |
| Kelhakara | ... Bombay, Konkan. |
| Kalhe | ... ditto, ditto. |
| Kanere | ... ditto, ditto. |
| Khadilakara | ... ditto, ditto. |
| Karamarakara | ... ditto, ditto. |
| Katarane | ... ditto, ditto. |
| Khatare | ... ditto, ditto. |
| Kanade | ... ditto, ditto. |
| Kutumbathe | ... ditto, ditto. |
| Kane | ... ditto, ditto. |
| Kosarekara | ... ditto, ditto. |
| Kidamide | ... ditto, ditto. |
| Kunte | ... ditto, ditto. |
| Karve | ... ditto, ditto. |
| Khangalekara | ... ditto, ditto. |
| Ketakara | ... ditto, ditto. |
| Khabhate | ... ditto, ditto. |
| Karandikara | ... ditto, ditto. |
| Karalekara | ... ditto, ditto. |
| Khanbete | ... ditto, ditto. |
| Kaparakara | ... ditto, ditto. |
| Khare | ... ditto, ditto. |
| Kanitakara | ... ditto, ditto. |
| Kavanakara | ... ditto, ditto. |
| Kolatakara | ... ditto, ditto. |
| Konkanasth, or Chitpâwan | Konkan. |
| Kânva | ... Mahratta Country. |
| Kâsta | ... ditto. |
| Kunda Golaka | ... ditto. |
| Khisti | ... ditto. |
| Kalanki | ... Mahratta Country. |
| Keloskar | ... ditto. |
| Khadape | ... ditto. |
| Kharule | ... ditto. |
| Kânnau | ... ditto. |
| Kirvant | ... ditto. |
| Konkai | ... ditto. |
| Kushasthali | ... ditto. |
| Kudaleshkar | ... ditto. |
| Karhâde | ... ditto. |
| Kapalika | ... Dekhan. |
| Konshûn | ... Tamil Districts. |
| Kwâta | ... Carnatic. |
| Kandâwa | ... ditto. |
| Karnâta Proper | ... ditto. |
| Karnata | ... ditto, Gujerat, Kumaon, Mysore. |
| Kume | ... ditto. |
| Kuchi | ... ditto. |
| Kurak | ... ditto. |
| Kandavaru | ... Tulu Country. |
| Kota | ... ditto. |
| Kamarukulu | ... Telugu Country. |
| Karnakamalu | ... ditto. |
| Kâsalnâti | ... ditto. |
| Karankamma | ... ditto. |
| Kammelu | ... ditto. |
| Kasaranâdu | ... ditto. |
| Kalinga | ... Kalinga. |
| Karuvira | ... Madura. |
| Kandaramânika | ... ditto. |
| Kaniyalar | ... ditto. |
| Kamkale | ... Mysore. |
| Kilnad | ... ditto. |
| Kasalnad | ... ditto. |
| Konashimadravid | ... ditto. |
| Kannu | ... ditto. |
| Kapalika | ... ditto. |
| Lahari | ... Bengal. |
| Lungung | ... Nepal. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—(*Continued.*)

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Lamsal | ... Nepal. |
| Laiyal | ... ditto. |
| Loityal | ... ditto. |
| Lallone | ... ditto. |
| Lagantol | ... ditto. |
| Lahuri | ... North-Western Provinces, Oudh. |
| Lohandi | ... ditto, Gorruckpore. |
| Lahasari | ... ditto, ditto. |
| Luhdi | ... ditto, ditto. |
| Lonakhar | ... Oudh. |
| Lonapar | ... ditto. |
| Lathiahi | ... ditto. |
| Lrikhishwar | ... —— |
| Lyâriya | ... —— |
| Lata | ... Muzaffarnagar, Saharanpur, North-West. |
| Lohini | ... Kumaon. |
| Lava | ... Punjab, Jammu. |
| Lakhanpâl | ... ditto, Jammu, Hoshyarpur. |
| Laladiye | ... ditto. |
| Lakarphar | ... ditto. |
| Ludra | ... ditto. |
| Lattu | ... ditto. |
| Lûhad | ... ditto, Hoshyarpur. |
| Ludh | ... ditto. |
| Lath | ... Hoshyarpur. |
| Lat | ... Jammu, Jasrota, Cashmere. |
| Lalotre | ... ditto, ditto. |
| Ladhanjan | ... ditto, ditto. |
| Lavanthe | ... ditto, ditto. |
| Labhotre | ... ditto, ditto. |
| Lidarigari | ... Cashmere. |
| Lutari | ... ditto. |
| Langi | ... ditto. |
| Labari | ... ditto. |
| Labana | ... Rajputana. |
| Ladenia | ... ditto, Bikanir. |
| Lohana | ... ditto, Mathani. |
| Lalâta | ... Gujerat. |
| Lachora | ... Pahlunpur. |
| Lele | ... Konkan, Bombay. |
| Lavate | ... ditto, ditto. |
| Lavanakara | ... ditto, ditto. |
| Londhi | ... ditto, ditto. |
| Limye | ... ditto, ditto. |
| Maland | ... Bengal. |
| Malluk-jori | ... ditto. |
| Madh-Sreni | ... ditto. |
| Mukhuti | ... ditto. |
| Maraipora | ... ditto. |
| Madyadoshi | ... ditto. |
| Maro-Singho | ... Assam. |
| Mishra | ... Orissa. |
| Mahasthana | ... ditto. |
| Mahapatra | ... ditto. |
| Mekab | ... ditto. |
| Mudhirath | ... ditto. |
| Mahinthi | ... ditto. |
| Muthbari | ... Nepal. |
| Makhantol | ... ditto. |
| Maidhi | ... ditto. |
| Mankhu | ... ditto. |
| Mandan | ... ditto. |
| Makhapawar | ... Behar. |
| Mishra | ... Tirhoot. |
| Malariya | ... ditto. |
| Mithila | ... ditto, Northern Behar, Gujerat. |
| Manj | ... North-Western Provinces. |
| Mandan | ... ditto, Oudh. |
| Mauraun | ... ditto. |
| Matikarha | ... ditto. |
| Mala | ... ditto, Gorruckpore. |
| Madharhia | ... ditto, Oudh. |
| Machiaun | ... ditto, Gorruckpore. |
| Mamkhor | ... ditto, ditto. |
| Muther | ... ditto, ditto. |
| Mujauna | ... ditto, Oudh, Gorruckpore. |
| Matiare | ... ditto, |
| Maha-Brahman | ... ditto, Benares. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—(*Continued.*)

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Makund | ... North-Western Provinces. |
| Mangraich | ... Oudh. |
| Mandha | ... ditto. |
| Methiber | ... ditto. |
| Munjalva | ... ditto. |
| Matainya | ... ditto. |
| Misirman | ... ditto. |
| Masonad | ... ditto. |
| Madhbani | ... ditto. |
| Matolor | ... ditto. |
| Matewala | ... ditto. |
| Marjani | ... ditto, Gorruckpore. |
| Markara | ... ditto. |
| Majgaum | ... ditto, Moradabad. |
| Mamkhor | ... ditto. |
| Mehulyar | ... ditto. |
| Masauva | ... ditto. |
| Marhata | ... Muzaffarnagar, Saharanpur, North-West. |
| Mirichiya | ... ditto, ditto, ditto. |
| Mota | ... ditto, ditto, ditto. |
| Mudhalwan | ... ditto, ditto, ditto. |
| Monas | ... Rohilkhund, Upper and Central Doab. |
| Modaiya | ... ditto, ditto. |
| Merha | ... ditto, ditto. |
| Mihari | ... Mathura. |
| Mala | ... Kumaon. |
| Mâthur | ... Mathura, Gujerat, North-Western Provinces. |
| Mâgadh, or Sâkâdwîpî | ... Old Magadh Country. |
| Mâlwâ | ... Malwa, Benares. |
| Myâle | ... ...... |
| Mohle, or Mole | ... Punjab. |
| Mohle-Bohle | ... ditto. |
| Mustal | ... ditto. |
| Manan | ... ditto. |
| Maliye | ... ditto |
| Marur | ... ditto. |
| Mujhâl | ... ditto. |
| Mohana | ... Punjab, Jammu. |
| Majju | ... ditto. |
| Mândar | ... ditto. |
| Marud | ... ditto. |
| Masodare | ... ditto. |
| Mandahar | ... ditto. |
| Madhare | ... ditto. |
| Maitra | ... ditto, Bengal. |
| Madarkhambh | ... ditto. |
| Medu | ... ditto. |
| Mehar | ... ditto. |
| Machh | ... ditto. |
| Mahe | ... ditto. |
| Madihatu | ... Kangara. |
| Maite | ... ditto, Hoshyarpur. |
| Mangruriye | ... ditto. |
| Makade | ... Hoshyarpur. |
| Muchle | ... ditto. |
| Madote | ... ditto. |
| Misar | ... ditto, Cashmere. |
| Mîrat | ... ditto. |
| Mukati | ... ditto. |
| Mahite | ... Jammu, Jasrota. |
| Mishra | ... ditto, ditto. |
| Mansotre | ... ditto, ditto. |
| Munde | ... ditto, ditto, Cashmere. |
| Marotre | ... ditto, ditto. |
| Magdol | ... ditto, ditto. |
| Magdiyaliye | ... ditto, ditto. |
| Mâthar | ... ditto, ditto. |
| Mahijiye | ... ditto, ditto. |
| Madhotre | ... ditto, ditto. |
| Makhotre | ... ditto, ditto. |
| Machar | ... ditto, ditto. |
| Moyal, or Mavala | ... Jwalamukhi. |
| Mujhi | ... Cashmere. |
| Munshi | ... ditto. |
| Mutu | ... ditto. |
| Madan | ... ditto. |
| Matti | ... ditto. |
| Muthi | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—(*Continued.*)

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Masaldan | ... Cashmere. |
| Mushran | ... ditto. |
| Mukdam | ... ditto. |
| Mirje | ... ditto. |
| Mal | ... ditto. |
| Main | ... ditto. |
| Mukki | ... ditto. |
| Makhani | ... ditto. |
| Manati | ... ditto. |
| Mandal | ... ditto. |
| Manjaha | ... ditto. |
| Mungvuch | ... ditto. |
| Maru | ... Rajputana. |
| Maray | ... Bundelkhand. |
| Madhva | ... Dekhan, North-Western Provinces. |
| Mooh | ... Cutch. |
| Mhor | ... Pahlunpur. |
| Mâra | ... Gujerat. |
| Mâstana | ... ditto. |
| Magmarya | ... ditto. |
| Maiwara | ... ditto. |
| Mochigor | ... ditto. |
| Marwari-Audichya | . ditto. |
| Morha Maitra | ... ditto. |
| Mewara | ... ditto, Rajputana. |
| Meratavala | ... ditto, ditto. |
| Motala | ... ditto. |
| Modha | ... ditto. |
| Mehta | ... ditto. |
| Mâdhyandina | ... Mahratta Country, Telugu Country. |
| Mahârâsthra | ... ditto. |
| Maitrayana | ... ditto, Central Provinces, Benares, Gujerat, Nepal. |
| Mâlwi | ... Central India, Central Provinces, Gujerat. |
| Maile | ... Bombay, Konkan. |
| Mante | ... ditto, ditto. |
| Mahedalhe | ... ditto, ditto. |
| Mone | ... ditto, ditto. |

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Malhase | ... Bombay, Konkan. |
| Manohara | ... ditto, ditto. |
| Mate | ... ditto, ditto. |
| Maideva | ... ditto, ditto. |
| Mhasakara | ... ditto, ditto. |
| Modaka | ... ditto, ditto. |
| Mahabala | ... ditto, ditto. |
| Mahisur | ... Carnatic. |
| Magadi | ... ditto. |
| Mulubagalu | ... ditto. |
| Maloru | ... ditto. |
| Munitrya | ... Tamil Districts. |
| Madhava | ... Mysore. |
| Mainad | ... ditto. |
| Morasnad | ... ditto. |
| Murikanad | ... ditto. |
| Maisur Karnatak | ... ditto. |
| Muttadu | ... Travancore. |
| Murakanadu | ... Telugu Country. |
| Mâdhávacharya | ... ditto. |
| Murkinati | ... ditto. |
| Margati | ... Madura. |
| Malaganur | ... ditto. |
| Malagasur | ... ditto. |
| Mangudi | ... ditto. |
| Maruthan-cheri | ... ditto. |
| Mukkaniyar | ... ditto. |
| Nanashi | ... Bengal. |
| Nachadi | ... ditto. |
| Nekab | ... Orissa. |
| Nahaka | ... ditto. |
| Naik | ... ditto. |
| Nanda | ... ditto. |
| Nishauk | ... ditto. |
| Nirola | ... Nepal. |
| Naipaliya | ... ditto. |
| Nivipanya | ... ditto. |
| Narauniti | ... ditto. |
| Nigalpani | ... ditto. |
| Nelang | ... ditto. |
| Nuvakot | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—(Continued.)

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Naidaiyin | .. North-Western Provinces. |
| Nagwa | ... ditto, Oudh. |
| Nauratampur | ... ditto. |
| Newari | .. ditto, Gorruckpore. |
| Naipura | .. ditto, ditto, Oudh. |
| Nipania | ... ditto, ditto. |
| Nandauli | ... Oudh. |
| Nakchauri | ... ditto. |
| Nizamabad | ... ditto. |
| Nevarshiya | ... ditto. |
| Nichewala | ... ditto. |
| Nagwar | ... Tirhoot. |
| Nirmâl | ... Muzaffarnagar, Saharanpur, North-West. |
| Nagwan | ... ditto, ditto, ditto. |
| Nugarwal | ... ditto, ditto, ditto. |
| Nâde | ... Punjab, Jammu. |
| Navale | ... ditto. |
| Nahar | ... ditto. |
| Nârad | ... ditto. |
| Nabh | ... ditto. |
| Nâga | ... Kangara. |
| Nabhotre | ... Jammu. |
| Nauri | ... Cashmere. |
| Navashahari | ... ditto. |
| Nadir | ... ditto. |
| Nakaib | ... ditto. |
| Nichvi | ... ditto. |
| Nun | ... ditto. |
| Nagari | ... ditto, Oudh. |
| Nadwani | ... Marwar, Rajputana. |
| Narbuddhi, or Nemari or Naramdeo. | Central Provinces, Central India. |
| Nâgar | ... Gujerat, Cochin, Cutch, Benares. |
| Narsepara | ... ditto, ditto, ditto. |
| Nândodra | ... ditto, ditto, ditto. |
| Nâpala | ... ditto, ditto, ditto. |
| Nâradika | ... ditto, ditto, ditto. |
| Nanduana | ... ditto, Rajputana. |
| Nayakavala | ... ditto. |
| Nidasure | ... Bombay, Konkan. |
| Naravane | ... ditto, ditto. |
| Natu | ... ditto, ditto. |
| Nármadi | ... Mahratta Country. |
| Narvankar | ... ditto. |
| Nambûrî | ... Tamil Districts, Travancore, Malabar. |
| Nanjan-guru | ... Carnatic. |
| Niogi | ... Telugu Country. |
| Nandavarikulu | ... ditto. |
| Namburiyar | ... Madura. |
| Nandavaidik | ... Mysore. |
| Nambadi | ... Travancore. |
| Otha | ... Orissa. |
| Osti | ... Nepal. |
| Onariyar | ... Behar. |
| Ojha | ... Tirhoot, Punjab, Benares, Ajmere, Jeypore, Central Provinces, Bombay, Konkan, Rohilkhand. |
| Osdi | ... Kangara. |
| Omiwal | ... Pahlunpur. |
| Okilhakara | ... Bombay, Konkan. |
| Oka | ... ditto, ditto. |
| Oval | ... Travancore. |
| Pitadi | ... Bengal. |
| Purbiya Gaur | ... ditto. |
| Pashchatiya | ... ditto. |
| Puncha-purasha | ... ditto. |
| Phule | ... ditto, Santipur. |
| Panditaratni | ... ditto. |
| Pir Ali | ... ditto. |
| Pata, or Pathi | ... Orissa. |
| Parnagrahi | ... ditto. |
| Panda | ... ditto. |
| Panni | ... ditto. |
| Pash-paloke | ... ditto. |
| Paryhari | ... ditto. |
| Panyari Sreny | ... ditto. |
| Pondyal | ... Nepal. |
| Pakonyal | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Parbatya | ... Nepal. |
| Parbatya Vash | ... ditto. |
| Pokharyal | ... ditto. |
| Parijai Kavala | ... ditto. |
| Phunval | ... ditto. |
| Purasaini | ... ditto. |
| Paneru | ... ditto. |
| Parajuli | ... ditto. |
| Pokaldyan | ... ditto. |
| Pîrâ | ... ditto. |
| Pokhaliang | ... ditto. |
| Pashupatitar | ... ditto. |
| Palan-chok | ... ditto. |
| Palpa | ... ditto. |
| Phirkyap | ... ditto. |
| Pharping | ... ditto. |
| Pokhara | ... ditto. |
| Parihasta | ... Tirhoot. |
| Pura | ... ditto. |
| Panchhaiya | ... Behar. |
| Paraniyar | ... ditto. |
| Pawaeyar | ... ditto. |
| Prabhallar | ... North-Western Provinces, Punjab. |
| Parsukh | ... ditto. |
| Pâtan | ... ditto. |
| Pachwar | ... ditto. |
| Patiari | ... ditto. |
| Patnaha | ... ditto. |
| Pindi | ... ditto, Oudh, Gorruckpore. |
| Parsiya | ... ditto, ditto, ditto. |
| Panraha | ... ditto, ditto. |
| Pipara | ... ditto, ditto. |
| Parharaha | ... ditto. |
| Pithour Rai | ... ditto. |
| Panauli | ... ditto. |
| Panchani | ... ditto. |
| Paliya | ... ditto. |
| Panwa | ... ditto. |
| Patakhavaliya | ... ditto. |
| Patlal, or Patlayala... | ditto, Oudh. |

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| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Payasi | ... North-Western Provinces, Gorruckpore. |
| Parayana | ... ditto. |
| Putavha | ... ditto. |
| Parasa | ... ditto. |
| Pichaura | ... ditto, Oudh. |
| Payhatya | ... ditto. |
| Patiawal | ... Kumaon. |
| Paliyan | ... ditto. |
| Palluda | ... ditto. |
| Pachhânde Gour | ... Delhi, Koel. |
| Pushkarni, or Pushkara or Pokharna | ditto, ditto, Gujerat, Rajputana, Marwar, Bikanir, Scinde. |
| Pharatwal | ... Muzaffarnagar, Saharanpur, North-West. |
| Pandyana | ... ditto, ditto, ditto. |
| Pantiya | ... ditto, ditto, ditto. |
| Padhe Dholbalvarye | Hoshyarpur. |
| Padhe Ghohasniye | ditto. |
| Padhe Dadiye | ... ditto. |
| Padhe Khindadiye | ditto. |
| Panyal | ... ditto. |
| Patdu | ... ditto. |
| Pandit | ... Punjab, Cashmere, Nepal. |
| Pathakh | ... ditto, Rohilkhand. |
| Pushrat | ... ditto. |
| Pukharne | ... ditto, Scinde. |
| Panjan | ... ditto. |
| Pâl | ... ditto. |
| Punj | ... ditto. |
| Padhe, or Paudhe... | ditto. |
| Pabhi | ... ditto. |
| Pattu | ... ditto. |
| Puje | ... ditto. |
| Parenje | ... ditto. |
| Pipar | ... ditto, North-Western Provinces, Oudh. |
| Panchkarn | ... Kangara. |
| Panyalu | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Pambar | ... Kangara. |
| Padhe Saroj | ... ditto. |
| Padhe Khajure | ... ditto. |
| Padhe Mahite | ... ditto. |
| Pandhotre | ... Jammu, Jasrota. |
| Puroch | ... ditto, ditto. |
| Pindhar | ... ditto, ditto. |
| Phaunphan | ... ditto, ditto. |
| Patal | ... ditto, ditto. |
| Prithvipal | ... ditto, ditto. |
| Paladhu | ... ditto, ditto. |
| Pange | ... ditto, ditto. |
| Photedar | ... Cashmere. |
| Panji | ... ditto. |
| Pista | ... ditto. |
| Panipol | ... ditto. |
| Pishan | ... ditto. |
| Priti | ... ditto. |
| Pati | ... ditto. |
| Pyal | ... ditto. |
| Parun | ... ditto. |
| Parava | ... ditto, Oudh, North-Western Provinces. |
| Padaur | ... ditto. |
| Pade | ... ditto. |
| Phambhi | ... ditto. |
| Pathân | ... ditto. |
| Pir | ... ditto. |
| Parudta | ... Punjab. |
| Pokhar Sevaka | ... Rajputana. |
| Parikha | ... ditto, Malwa. |
| Parik | ... ditto, Marwar. |
| Parohit | ... ditto, ditto, Mathura. |
| Pathraili | ... Bundelkhand. |
| Pipri | ... ditto. |
| Parikh | ... Ajmere, Jeypore. |
| Prashnora | ... Gujerat. |
| Pangora | ... ditto. |
| Padnivala | ... ditto. |
| Pretavala | ... ditto. |
| Pudavala | ... ditto. |
| Pryâgvala | ... Gujerat. |
| Pallivala | ... ditto, Central Provinces, Rajputana, Bikanir, Malwa. |
| Parashariya | ... ditto, North-West Provinces, Punjab, Jammu, Jasrota. |
| Predatavala | ... ditto. |
| Pargiya | ... Pahlunpur. |
| Phalake | ... Bombay, Konkan. |
| Petakara | ... ditto, ditto. |
| Patanakara | ... ditto, ditto. |
| Palhanikara | ... ditto, ditto. |
| Parchure | ... ditto, ditto. |
| Pavagi | ... ditto, ditto. |
| Paranjape | ... ditto, ditto. |
| Pimpilhakare | ... ditto, ditto. |
| Phadeke | ... ditto, ditto. |
| Pendase | ... ditto, ditto. |
| Paulbudhe | ... ditto, ditto. |
| Peuthye | ... ditto, ditto. |
| Ponkase | ... ditto, ditto. |
| Paravatye | ... ditto, ditto. |
| Patvardana | ... ditto, ditto. |
| Phanse | ... ditto, ditto. |
| Phataka | ... ditto, ditto. |
| Pedakara | ... ditto, ditto. |
| Pâdhya | ... Mahratta Country. |
| Pednekur | ... ditto. |
| Palashe | ... Southern India. |
| Panchagramadavaru | Tulu Country. |
| Pottî | ... Travancore. |
| Pattara | ... ditto. |
| Pragnadu | ... Telugu Country. |
| Pesalvaya | ... ditto. |
| Prathama, Shakhi | ... ditto. |
| Rarhiya | ... Gorruckpore, Bengal (west of the Bhagirathi River). |
| Rudra Vagisi | ... Bengal. |
| Radha Kulin | ... ditto, Assam. |
| Radiya Srotiya | ... ditto. |
| Rapali | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—(*Continued.*)

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Raha | ... Orissa. |
| Ratha | ... ditto. |
| Rijal | ... Nepal. |
| Resyal | ... ditto. |
| Regni | ... ditto. |
| Rimal | ... ditto. |
| Rupakheti | ... ditto. |
| Rukai | ... ditto. |
| Raya | ... Tirhoot. |
| Rupauhuli | ... North-West Provinces. |
| Rausadiya | ... ditto. |
| Rajdhar | ... ditto. |
| Ranisarap | ... Oudh. |
| Rampura | ... ditto. |
| Ratamwala | ... ditto. |
| Ratanpuri | ... ditto. |
| Rande | ... Punjab. |
| Ravade | ... ditto. |
| Rikhi | ... ditto. |
| Rupâl | ... ditto. |
| Ratanpal | ... ditto, Jammu. |
| Randeha | ... ditto. |
| Rati | ... ditto. |
| Ramtâl | ... ditto. |
| Rataniya | ... ditto. |
| Ruthade | ... ditto. |
| Rângadi | ... ditto, Central India. |
| Raine | ... Kangara. |
| Rukhe | ... ditto. |
| Rambe | ... ditto. |
| Ranawali | ... Cashmere. |
| Rajdan | ... ditto. |
| Rei | ... ditto, Kumaon. |
| Rugi | ... ditto. |
| Rakhyas | ... ditto. |
| Rayi | ... ditto. |
| Raval | ... ditto. |
| Rakhsas | ... ditto. |
| Redathiye | ... Jammu, Jasrota. |
| Rod | ... ditto, ditto. |
| Rajuniye | ... ditto, ditto. |
| Rajuliye | ... Jammu, Jasrota. |
| Raine | ... ditto, ditto. |
| Rajohar | ... Hoshyarpur. |
| Raj Purohit | ... Pushkar, Rajputana. |
| Rora | ... Bundelkhand. |
| Rupnouwal | ... ditto. |
| Ravanajahi | ... Scinde. |
| Râghar | ... Pahlunpur. |
| Rayathala | ... Gujerat. |
| Râmpura | ... ditto. |
| Ravavala | ... ditto. |
| Ragapula | ... ditto. |
| Rajavala | ... ditto. |
| Rodhavala | ... ditto. |
| Ragakavala | ... ditto. |
| Râjgar | ... Rajputana, Cutch. |
| Rânde Golaka | ... Mahratta Country. |
| Râmanuja | ... Dekhan. |
| Rane | ... Bombay, Konkan. |
| Risabuda | ... ditto, ditto. |
| Ranade | ... ditto, ditto. |
| Ratate | ... ditto, ditto. |
| Rahalakara | ... ditto, ditto. |
| Ringe | ... ditto, ditto. |
| Ramanad-Uril-Parasasha | ... Travancore. |
| Sapt-Shatî | ... Bengal. |
| Sagai | ... ditto. |
| Sogai | ... ditto. |
| Sangamini | ... ditto. |
| Sadhu Vagisi | ... ditto. |
| Swabhava Kulin | ... ditto. |
| Swakrito | ... ditto. |
| Shashtapurusha | ... ditto. |
| Saptamipurusha | ... ditto. |
| Sarvanandi | ... ditto. |
| Saptashati | ... ditto. |
| Shashani | ... Orissa. |
| Satapasti | ... ditto. |
| Senapati | ... ditto. |
| Shrotiya | ... ditto, Tirhoot. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Shath-pathi | ... Orissa. |
| Shorongi | ... ditto. |
| Shabuth | ... ditto. |
| Shauthra | ... ditto. |
| Sharangi | ... ditto. |
| Sreny | ... ditto. |
| Sapankotiya | ... Nepal. |
| Sattyal | ... ditto. |
| Saival | ... ditto. |
| Singyal | ... ditto. |
| Soti | ... ditto. |
| Suberi | ... ditto. |
| Simkhara | ... ditto. |
| Sidhyal | ... ditto. |
| Satola | ... ditto. |
| Sindhu | ... ditto. |
| Shipa | ... ditto. |
| Sahan | ... ditto. |
| Sidhuli | ... ditto. |
| Sâratri | ... Tirhoot. |
| Sukuri | ... ditto. |
| Srî Manriyor | ... Behar. |
| Soch | ... North-Western Provinces. |
| Serhupuri | ... ditto. |
| Sakhnej | ... ditto, Oudh. |
| Sampe, or Sape | ... ditto, ditto. |
| Samaduri | ... ditto, ditto, Gorruckpore. |
| Silasam Dhamouli | ... ditto, Gorruckpore. |
| Sat | ... ditto, ditto. |
| Sirjam | ... ditto, ditto, Oudh. |
| Suhagaura | ... ditto, ditto, ditto. |
| Shaunreji | ... ditto, ditto. |
| Shiva-man | ... ditto. |
| Sakawi-Bhargu | ... ditto. |
| Suara-tanr | ... ditto. |
| Sankarwar | ... ditto. |
| Sakarwar | ... ditto. |
| Shivali | ... Oudh. |
| Singwa | ... ditto. |
| Singilava | ... ditto. |
| Sisira | ... ditto. |
| Sinani | ... Oudh. |
| Sahankor | ... ditto. |
| Sila | ... ditto. |
| Sukanta | ... ditto. |
| Suganti | ... ditto. |
| Sringarpuri | ... ditto. |
| Sitapuri | ... ditto. |
| Srirâjpuri | ... ditto, N. W. Provinces. |
| Sunhaula, or Sunaura | ditto. |
| Sonthianva | ... ditto, Moradabad, N. W. Provinces. |
| Sâkâdwîpî, or Mâgadh | ... Old Mâgadh Country. |
| Sengardaro | ... |
| Sankâhâr | ... |
| Sarwariya, or Sarjupârî | ... From the North of the Sarju to Allahabad, Benares, and Bundelkhand, Gujerat, Rajputana. |
| Sanâdhiya | ... Rohilkhand to Gwalior, Rajputana, Gujerat. |
| Sawalakhi | ... Benares Province. |
| Sri Gaur | ... Delhi, Koel, Gujerat, Pahlunpur. |
| Shimatha | ... Kumaon. |
| Sathiya | ... Muzaffarnagar, Saharanpur, North-West. |
| Simmanwal | ... ditto, ditto, ditto. |
| Suraliya | ... ditto, ditto, ditto. |
| Swami | ... Rohilkhand, Upper and Central Doab. |
| Samadiya | ... ditto, ditto. |
| Sandaya | ... ditto, ditto. |
| Singia | ... ditto, ditto. |
| Sâraswat | ... North-west of Delhi, Bombay, Cutch, Gujerat, Rajputana, Central Provinces. |
| Suradhwaj | ... Punjab. |
| Sutrak | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Sanda | ... Punjab. |
| Shori | ... ditto. |
| Shâma-Potre | ... ditto. |
| Singhe-Potre | ... ditto. |
| Shâma Dâsi | ... ditto. |
| Setpal | ... ditto, Scinde. |
| Shridhara | ... ditto, Hoshyarpur. |
| Sodhi | ... ditto. |
| Sangad | ... ditto, Jammu |
| Sandhi | ... ditto. |
| Suran | ... ditto. |
| Sudan | ... ditto, ditto. |
| Sahajpal | ... ditto. |
| Sankhatre | ... ditto. |
| Sâlivahan | ... ditto. |
| Sarvaliya | ... ditto. |
| Soyari | ... ditto. |
| Sanwal | ... ditto. |
| Saili | ... ditto. |
| Sangar | ... ditto. |
| Sang | ... ditto. |
| Sundar | ... ditto. |
| Saddi | ... ditto. |
| Sotri | ... Kângara. |
| Sarmayi | ... Hoshyarpur. |
| Sarad | ... ditto, Punjab, Jammu |
| Samnol | ... ditto. |
| Sel | ... ditto. |
| Sapoliye Padhe | ... Jammu, Jasrota |
| Satotre | ... ditto, ditto. |
| Samnotre | ... ditto, ditto. |
| Sudhraliye | ... ditto, ditto. |
| Sudathiye | ... ditto, ditto. |
| Sukhe | ... ditto, ditto. |
| Sagdol | ... ditto, ditto. |
| Surnachal | ... ditto, ditto. |
| Shashgotre | ... ditto, ditto. |
| Sirkhandiye | ... ditto, ditto. |
| Saluru | ... ditto, ditto. |
| Saroch | ... ditto, ditto. |
| Suthade | ... ditto, ditto. |

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Sigâr | ... Jammu, Jasrota. |
| Sainhasan | ... ditto, ditto. |
| Suhandiye | ... ditto, ditto. |
| Solhe | ... ditto, ditto. |
| Saguniye | ... ditto, ditto. |
| Sanhoch | ... ditto, ditto. |
| Sum | ... Cashmere. |
| Shargal | ... ditto. |
| Saunpuri | ... ditto. |
| Shakdar | ... ditto. |
| Saraph | ... ditto. |
| Saiyad | ... ditto. |
| Saphai | ... ditto. |
| Saphaya | ... ditto. |
| Sahib | ... ditto. |
| Sabanj | ... ditto. |
| Sibbi | ... ditto. |
| Singari | ... ditto. |
| Sajavul | ... ditto. |
| Shâl | ... ditto. |
| Shah | ... ditto. |
| Salman | ... ditto. |
| Shair | ... ditto. |
| Sihari | ... ditto. |
| Sihavada | ... Rajputana. |
| Srivanta | ... ditto. |
| Sanavara | ... ditto, Marwar. |
| Sankwal | ... ditto, ditto. |
| Sawug | ... ditto, ditto. |
| Sanchore | ... ditto, Sanchore. |
| Shrikari | ... Scinde. |
| Shikarpuri | ... ditto. |
| Sarsadh | ... ditto. |
| Sanyasi | ... Central Provinces. |
| Saypur | ... Bundelkhand |
| Sikhwal | ... Ajmere, Jeypore. |
| Sachora | ... Cutch, Gujerat, Pahlunpur, Rajputana. |
| Siddhpura Audichya | Gujerat. |
| Sihor Audichya | ... ditto. |
| Sathodra | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Sorathi | ... Gujerat. |
| Somapara | ... ditto. |
| Sajodhra | ... ditto. |
| Sindhuvala, or Sindhava | ... ditto. |
| Sri Mâli | ... ditto, Pahlunpur, Rajputana, Marwar. |
| Sthitesha | ... ditto. |
| Shevada | ... ditto. |
| Sahasra Audichya | ... Pahlunpur. |
| Sintare | ... Bombay, Konkan. |
| Sunkale | ... ditto, ditto. |
| Sithore | ... ditto, ditto. |
| Sahasrabudhe | ... ditto, ditto. |
| Somana | ... ditto, ditto. |
| Sidhye | ... ditto, ditto. |
| Sovani | ... ditto, ditto. |
| Sane | ... ditto, ditto. |
| Sarato | ... ditto, ditto. |
| Sutuva | ... ditto, ditto. |
| Sathye | ... ditto, ditto. |
| Savarakara | ... ditto, ditto. |
| Satakara | ... ditto, ditto. |
| Sende | ... ditto, ditto. |
| Smârtha | ... Dekhan, Mysore. |
| Saktya | ... Mysore. |
| Shaiva | ... ditto. |
| Saura | ... ditto. |
| Sopara | ... Mahratta Country. |
| Shenevi | ... ditto. |
| Savashe | ... ditto. |
| Sanket | ... Tamil Districts. |
| Shîvelri | ... Carnatic. |
| Sirnâd | ... ditto. |
| Sringeri | ... ditto. |
| Sri-rangapatan | ... ditto. |
| Sarjapurun | ... ditto. |
| Syamraj-nagaram | ... ditto. |
| Shivali | ... Tulu Country. |
| Sattiyamangala | ... Madura. |
| Savaiyan | ... ditto. |

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Solian | ... Madura. |
| Sri Vaishnava | ... Mysore. |
| Sirinad | ... ditto. |
| Shaiva | ... ditto. |
| Sanketi | ... ditto. |
| Shaktiya | ... ditto. |
| Saura | ... ditto. |
| Tripurusha | ... Bengal. |
| Temrakoti | ... Nepal. |
| Teva Panya | ... ditto. |
| Timil Sina | ... ditto. |
| Tukucha | ... ditto. |
| Tali | ... ditto. |
| Taruka | ... ditto. |
| Thakura | ... Tirhoot. |
| Thakurmirao | ... Behar. |
| Tuke | ... Oudh. |
| Toraya | ... ditto. |
| Talavu | ... ditto. |
| Tibaiya | ... ditto. |
| Tevanta | ... ditto. |
| Tavakpuri | ... ditto. |
| Teraka | ... ditto. |
| Tipthi | ... ditto. |
| Tevarasi Parbhakar | ditto. |
| Tara | ... ditto. |
| Tari | ... North-Western Provinces. |
| Triphala | ... ditto, Gorruckpore. |
| Trigonait | ... ditto, ditto. |
| Tilaura | ... ditto, ditto. |
| Tusawa | ... ditto. |
| Tilari | ... Kumaon. |
| Tripati | ... Rohilkhand, Orissa, Upper and Central Doab. |
| Taga | ... Doab, Rohilkhand, Delhi, Punjab. |
| Thâkurâyan | ... Ajmere, Jeypore. |
| Tikhe | ... Punjab. |
| Tikhe-Ande | ... ditto. |
| Teri | ... ditto. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—(Continued.)

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Takht-Laladi | ... Punjab. |
| Tiddi | ... ditto. |
| Tivâra | ... ditto. |
| Tripane | ... ditto. |
| Tejpal | ... ditto. |
| Tinuni | ... ditto. |
| Tole | ... ditto, Cashmere. |
| Tote | ... ditto, ditto. |
| Tinmani | ... ditto. |
| Tinganivate | ... ditto. |
| Tallan | ... ditto. |
| Tagale | ... ditto. |
| Tâd | ... ditto. |
| Thanik | ... Hoshyarpur. |
| Tâk | ... ditto. |
| Tandi | ... ditto. |
| Tyahaye | ... ditto. |
| Thappe | ... Jammu, Jasrota. |
| Tirpar | ... ditto, ditto. |
| Thamnotre | ... ditto, ditto. |
| Thanmath | ... ditto, ditto. |
| Thakure Purohit | ... ditto, ditto. |
| Tikku | ... Cashmere. |
| Turki | ... ditto. |
| Tholal | ... ditto. |
| Trachal | ... ditto. |
| Tund | ... ditto. |
| Teli | ... ditto. |
| Trakari | ... ditto. |
| Thanthan | ... ditto. |
| Thaur | ... ditto. |
| Teng | ... ditto. |
| Trapuraya | ... ditto. |
| Thapal | ... ditto. |
| Tolkiya Audichya | ... Gujerat. |
| Tangamodiya | ... ditto. |
| Talajiya | ... ditto. |
| Trilotya | ... ditto. |
| Titraga | ... ditto. |
| Tapodana | ... ditto. |
| Tappodan | ... Pahlunpur. |

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Thathe | ... Bombay, Konkan. |
| Tulaputhe | ... ditto, ditto. |
| Thosara | ... ditto, ditto. |
| Taitra | ... ditto, ditto. |
| Tavanakara | ... ditto, ditto. |
| Takale | ... ditto, ditto. |
| Tilhaka | ... ditto, ditto. |
| Thankara | ... ditto, ditto. |
| Tenekara | ... ditto, ditto. |
| Thorata | ... ditto, ditto. |
| Tike | ... ditto, ditto. |
| Trigul | ... Mahratta Country. |
| Tilluva | ... Tulu Country. |
| Tannaiyar | ... Tamil Districts. |
| Tannamuâyar | ... ditto. |
| Tilaghâniyam | ... Telugu Country. |
| Tailanga | ... ditto, north and west of Madras, Gujerat, Marwar, Central Provinces. |
| Thatiya | ... |
| Tendubi | ... Madura. |
| Tannayira | ... ditto. |
| Thilli Muvayiratthal | ditto. |
| Thengalei | ... ditto. |
| Telaganlu | ... Mysore. |
| Uluki | ... Bengal. |
| Utkala, or Uriya | ... Orissa, Gujerat, Central Provinces, Bengal, Nepal, Benares, Vizagapatam. |
| Ukniyal | ... Nepal. |
| Uphaltopi | ... ditto. |
| Urwar | ... Behar. |
| Usraina | ... Oudh. |
| Unaiyan | ... North-Western Provinces. |
| Umri | ... ditto, Oudh. |
| Unchewale | ... ditto, ditto. |
| Unchahariya | ... ditto, Gorruckpore. |
| Uthashane | ... Bundelkhand. |
| Uthanhiya | ... Mathura. |
| Udeniya | ... Rohilkhand, Upper and Central Doab. |

## BRAHMANICAL TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Upadhe | ... Jammu. |
| Udihal | ... ditto. |
| Utriyal | ... ditto. |
| Ukhal | ... Cashmere. |
| Ugra | ... ditto. |
| Unth | ... ditto. |
| Unevala | ... Gujerat. |
| Udambara | ... ditto. |
| Umale | ... Bombay, Konkan. |
| Ugula | ... ditto, ditto. |
| Ukadave | ... ditto, ditto. |
| Uttaradi | ... Mysore. |
| Varendra | ... Bengal (north of Ganges). |
| Vallabhi | ... ditto. |
| Vaushaji | ... ditto. |
| Vaidika | ... ditto, Assam. |
| Vyasokta | ... ditto. |
| Vasta Gai | ... Nepal. |
| Vasdol | ... ditto. |
| Varâdi | ... Berar. |
| Vidhata | ... Muzaffarnagar, Saharanpur, [North-West. |
| Vajaro | ... ditto, ditto, ditto. |
| Vaidya | ... Punjab. |
| Vatte-Potre | ... ditto. |
| Vinayaka | ... ditto. |
| Vasudeva | ... ditto. |
| Vashishtha | ... ditto. |
| Virar | ... ditto. |
| Vyâsa | ... ditto, Bombay, Konkan, Rohilkhand, Upper and Central Doab. |
| Visht Prot | ... Kangara., |
| Vedve | ... ditto. |
| Vautade | ... Hoshyarpur. |
| Vilhandeh | ... Jammu, Jasrota. |
| Vangan | ... Cashmere. |
| Vagana | ... ditto. |
| Vaishnava | ... ditto. |
| Vanya | ... ditto. |
| Vanti | ... ditto. |
| Vattilu | ... ditto. |
| Vas | ... ditto. |

| *Brahmanical Tribes.* | *Localities.* |
|---|---|
| Variki | ... Cashmere. |
| Vichari | ... ditto. |
| Vagari | ... ditto, Rajputana. |
| Vatula | ... Gujerat. |
| Vâlmiki | ... ditto. |
| Vishalnagara | ... ditto. |
| Vadanayara | ... ditto. |
| Vagadiya Audichya | ditto. |
| Velâdra, or Verâdra | ditto. |
| Vayara | ... ditto. |
| Vinoda | ... Bombay, Konkan. |
| Vinjhye | ... ditto, ditto. |
| Vartaka | ... ditto, ditto. |
| Velanakara | ... ditto, ditto. |
| Vidwansa | ... ditto, ditto. |
| Vidasure | ... ditto, ditto. |
| Vaisampayana | ... ditto, ditto. |
| Vidya | ... ditto, ditto. |
| Vatse | ... ditto, ditto. |
| Vedekara | ... ditto, ditto. |
| Varnasâlu | ... Telugu Country. |
| Velanâdu | ... ditto. |
| Venginadu | ... ditto. |
| Vedinâdu | ... ditto. |
| Vellanâtî | ... ditto. |
| Veginâti | ... ditto. |
| Vadabal | ... Madura. |
| Vadadesa | ... ditto. |
| Vatthiyamal | ... ditto. |
| Vadagalei | ... ditto. |
| Velnad | ... Mysore. |
| Veginad | ... ditto. |
| Vangipuram | ... ditto. |
| Vadama | ... ditto. |
| Warma | ... Tamil Districts. |
| Yamadagni | ... Rohilkhand and Doab. |
| Yasraj | ... Punjab. |
| Yamye | ... ditto. |
| Yantradhari | ... Jammu. |
| Yachh | ... Cashmere. |
| Yâjnikvala | ... Gujerat, Telingana. |
| Yajurvedi | ... Mahratta Country. |

This list of Brahmanical tribes and clans, although long, is by no means exhaustive, and it is not unlikely there are, in some parts of the country, especially in Southern India, not a few which have not been recorded. Yet, if they were known they would, in all likelihood, only strengthen the impressions produced by a careful investigation into, and analysis of, those now given. The diversity of names in the list is a singular phenomenon, considering that the Brahmans profess to belong to one family, to be associated together in the closest intimacy, and to be altogether dissociated from the rest of the human family. Yet in fact the profession of unity, as already shown, is merely nominal, and is in reality a monstrous perversion of the truth. Hundreds of these tribes, if not at enmity with one another, cherish mutual distrust and antipathy to such a degree, that they are socially separated from one another as far as it is possible for them to be,—as much as Brahmans are from the lowest outcasts,—neither eating nor drinking together, nor intermarrying, and only agreed in matters of religion, and in the determination to maintain the pride and secular dominancy of their order. The Brahmans display all the vices of a family divided against itself with more than ordinary intensity, for each one presumes on his purity of caste and birth, and affects the airs and ostentation of an eldest son and heir.

With some exceptions the designations of these numerous tribes are geographical and local. For example, the Brahmans of Cashmere, if judged simply by the names of their separate clans, would seem, for the most part, to have no connexion whatever with Brahmans elsewhere. The same statement may be made of the Brahmans of the Punjab, of the North-Western Provinces, of Bengal, of Bombay, of the Dekhan, and of many other parts of India. A very large number of these names are simply of local interest and value ; and those which are not, must not, however, be regarded as necessarily of general importance. There is no feature of the Brahmanical priesthood more supremely characteristic of the entire race than this, that the Brahmans have utterly lost their federalism, and are now split up into an infinite number of divisions, with no common bond of brotherhood between them beyond the conviction that while they do not agree among themselves they, to the same extent precisely, do not agree with all other castes below them. So far as their separation from other Hindu castes, and their assumed superiority over them, are concerned, they are Brahmans of the same fraternity, and yet internally they are, at the same time, distracted by all the feuds, antipathies, and jealousies of all the castes combined.

Most of the names of clans are derived from places or individuals, and only a very small proportion are generic, and allude to the broad relations of Brah-

manism; thus revealing the widespread desire of Brahmans to make little account of, if not to drop entirely, their historical and common associations, and to elevate into great importance the petty interests of small communities. They think more of a village than of a nation, and of a name of local celebrity than of the famous names which for ages have been in the mouths of Hindus of every caste throughout the land. Could there be again in India, as there used to be in former times, assemblies of Brahmans from all parts of the country, for the discussion of some important subject connected with religion and philosophy, such assemblies would be of the most motley character, and would be marked by discord and suspicion. Indeed, the absence of such assemblies, and their impossibility in these days, are a proof, if any were needed, of the universal disintegration of the Brahmanical race.

It is unquestionable that, in many ways, some Brahmanical tribes have gradually become degenerate, by alliances with low castes, by excommunication, and even by connexion with people of another language and another religion. Such words as Pathân, Pîr, Hussaini, and the like, which are especially in use among Mahomedans, sound peculiar as designating Brahmanical tribes; and it is difficult not to believe that they owe their origin to *mésalliances* formed between Brahmans and Mahomedans.

The numerous Brahmanical tribes scattered over the Peninsula, notwithstanding the manifest paradox, are, as already stated, one great family. So far as their supreme attachment to Hinduism, and their intense belief in the superiority of their order, are concerned, but in no other sense, they are one family—a family, however, as shown above, divided into hundreds of factions through internal dissension and corruption. This family has two branches—Gaur and Dravira—each of which is separated into five very extensive tribes. The five Gaur tribes are located in Northern India, in the country to the north, north-east, and north-west of the River Narbuddha. The five Dravira tribes are situated to the south, south-east, and south-west of that river.

The five Gaur tribes are: (1) Kanoujiya, or Kanyakubja; (2) Sâraswat; (3) Gaur; (4) Maithila; (5) Utkala. The five Dravira tribes are: (1) Maharashtra; (2) Tailanga, or Andhra; (3) Dravira; (4) Karnata; (5) Gurjar.

The Kanoujiya Brahmans are so called from the old kingdom of Kanouj, in which they were originally established. They are spread over a large portion of the North-Western Provinces and the whole of Oudh. A detailed account of these Brahmans will be found in the first volume of this work.

The Sâraswata Brahmans derive their name from the Sâraswati river, anciently flowing in the north-west of India, but now dried up. It was a famous stream, and is frequently referred to in Hindu annals. The Sâraswata Brahmans lived on its banks, and gradually spread over the Punjab, where they are still the most numerous Brahmanical tribe. It has four great divisions, an account of each of which is given in the eighth Chapter of the First Part of the former volume. The subdivisional tribes of these Brahmans are represented alphabetically in the list above, to the number of upwards of four hundred and fifty. These it has not been considered necessary to reproduce in the Chapter on the Castes of the Punjab, in the present volume. The Sâraswata Brahmans are found to some extent in many other parts of India, but their proper home is the Punjab. They are a very ancient race, and undoubtedly belong to the earliest Hindu settlers in India.

The Gaur tribe is one of the principal divisions of the great Gaur family. Strangely enough, it occupies two distinct geographical positions, namely Bengal, more especially its central districts, and a large tract in the neighbourhood of Delhi. Which country was entered first, is a moot question. The Gaur Brahmans of Bengal have a tradition that their ancestors in a remote period left their own lands on the west and came into Bengal. The difficulty, however, is not one confined to the place first occupied by the Gaur Brahmans, but is also connected with their designation. It does not appear whether these Brahmans gave their name originally to the ancient kingdom of Gaur in Bengal, and to its famous capital, the vast ruins of which still astonish the traveller; or whether the city and kingdom gave the name Gaur to these migratory Brahmans, a name, it should be remembered, applied not simply to one great division of Northern Brahmans, but likewise to the entire family of Northern Brahmans of every denomination, from the banks of the Indus in the west to the banks of the Brahmaputra in the east. Colebrooke says, that "the Brahmans of Bengal are avowed colonists from Kanouj." This statement, if true, as I believe it to be, would make the Gaur Brahmans of Delhi and Bengal a branch of the Kanoujiya Brahmans.

The Maithila Brahmans are attached to Tirhoot, and generally the northern part of Behar. They are also found elsewhere, as in Bengal, Nepal, the Central Provinces, and the North-Western Provinces, where they are regarded in the light of strangers or adventurers, who have left their own country. The Maithilas are considered by many other Brahmans, as well as by many other classes of Hindus, as of an inferior order, and therefore do not command the respect given to Brahmans of higher caste.

The Utkala Brahmans belong to the country of the Uriyas, or Orissa, where they engage in agriculture, trade, house-building, and other secular occupations, free from the prejudices adhering to most Brahmans elsewhere, and therefore largely free from the pride and arrogance commonly seen in the entire order in other parts of India. The Uriya country is famous for its ancient and splendid temples, and for its places of pilgrimage; Jagannath, one of the most sacred places of pilgrimage in all India, being within its borders. These Brahmans are divided into three great branches—superior, inferior, and Sreny Brahmans ; but they may be contemplated, however, simply in two aspects,—the strict, and the lax.

These five principal tribes of Northern Brahmans contain an immense number of subdivisional tribes and clans more or less connected with the common stock, and yet in many cases so separated from one another as to hold no mutual intercourse, and to retain only a traditional knowledge of their original union. Some are large and important tribes with numerous ramifications, exhibiting all the independence and self-confidence of primitive races. One of these is the great Cashmiri tribe, which in reality consists of a bundle of tribes. Cashmere is a country largely appropriated by Brahmans, as it is exclusively inhabited by them and the Mahomedan population. The lower classes are Mahomedans, but all the Hindus are Brahmans. It is undoubted that Cashmere is one of the original seats of the Brahmans in India. Such being the case there is every reason for the belief, that the present Brahmans, who have notoriously kept themselves distinct from all other races, whether of the hills or of the plains, are the lineal descendants of the earliest Brahman immigrants into Cashmere. As a rule, they are educated, intelligent, and clever. More than two hundred of their subordinate tribes are given in the list. Another extensive Brahmanical tribe is that of Nepal, consisting of nearly a hundred clans, which are now distinct from all other Brahmans, although their traditions state that they are a branch of the Kanoujiyas. Again, the Kurmachali Brahmans of the hilly province of Kumaon are a numerous and separate people, once belonging, according to the opinion of some persons, to the Gaurs Proper. Moreover, the Chaubi Brahmans of Mathura, and the Sakadwipi, or Magadh Brahmans, and other important tribes, with a multitude of clans of their own, holding themselves aloof from one another and from all Brahmans not recognized as belonging to their individual fraternities, have doubtless at various periods left the original family stock, and commenced a history for themselves.

We arrive, therefore, at this general conclusion, that the Northern Brahmans,

to whatever denomination they at the present day belong, are offshoots of the five great northern tribes, which again originally were one family and household. The next great family of Brahmans with its five prolific branches is the Dravira spread over the Dekhan.

The first of these is the Maharashtra, an account of whose complicated divisions and subdivisions is given in the Chapters on the Bombay Tribes and Castes.

The Tailanga or Andhra Brahmans, are indigenous to the Telugu country, from the Northern Circars to Bellary and the eastern districts of Hyderabad. They have eight principal tribes, which hold no social intercourse with one another; and each of these tribes embraces a considerable number of clans. They are not celebrated for learning, only a very few of them being able to read the Vedas.

The Dravira Brahmans are those peculiar to the Tamil and Maliyâlim speaking districts, among the provinces to the south of the Indian Peninsula. They are fairly learned, although many, like their brethren in the north, are engaged in secular pursuits. Tamil literature is rich and varied; but many Sudras have contributed to it, and the Abbè Dubois affirms that it has been chiefly cultivated by them. The Draviras yield to no other Brahmans in the severe strictness with which they observe caste rules and ceremonies. They are sternly opposed to the remarriage of widows, and to all social reform, and are the most rigid and resolute conservatives in the whole world. This large tribe has at least ten great branches, to each of which many clans are attached. They have the character of being a united and homogeneous people, much more so, for the most part, than Brahmans in other parts of India.

The Karnata Brahmans are Brahmans of the Carnatic,—that is, of the tract of country in which Canarese is chiefly spoken. Unlike the Dravira Brahmans, who are remarkable for their pride and stiffness, the Karnata Brahmans intermingle with other castes with considerable freedom, and do not assume that extreme and overbearing arrogance for which Brahmans almost everywhere are notorious. Many are in the public offices, or are cultivators of the soil. What they have by such pursuits lost in caste, they have gained in general esteem and respect. The tribe is divided into two great branches, with eight principal subdivisions, containing as usual a multitude of clans.

The Gurjar Brahmans are particularly described in the Chapters on the Tribes and Castes of Gujerat. Further details respecting all these leading tribes, and of

some of their prominent divisions, will be found in the Chapters on the Brahmanical Tribes in the first volume of this work.

It should be remarked that, as all the five great distinguishing tribes of the Dravira Brahmans belong to one family, they include a number of other Brahmanical tribes in Southern India, which in former times were associated with them, and, like many Brahmanical tribes in Northern India which have separated from the Gaur stock and taken root in their own strength, have at various epochs left the family group and established themselves as distinct and independent tribes. Nevertheless, they cannot deny their early historical associations. Thus the South Indian Brahmans in all their ramifications, with certain exceptions, such as tribes formed from union with lower castes,—in which cases, they are not Brahmans at all, however they may have adopted the appellation,—are in reality one primitive community, though separated into a multitude of clans and tribes more or less alien to one another.

An important question remains, namely, how far are the two great Brahmanical families of Gaurs and Draviras ethnologically connected ? There is no doubt respecting their separation and disunion, and of the utter and complete estrangement between them, (an example on a large scale of the same absolute estrangement between hundreds of smaller tribes of which these two families are composed,) in this year of grace 1879. Yet were they always so distinct ? A partial answer to this question may be speedily given. Two of the principal Dravira tribes—the Maharashtra and the Gurjar—may at once be disposed of. It is beyond all dispute that these Brahmans are from North-Western India, and, consequently, were formerly one with the Gaur tribes. Moreover, the two languages spoken by them—Mahratti and Gujerati—like the languages of the Gaurs, are both derived from Sanskrit. In other words, the five Gaur tribes, and also the Maharashtra and Gurjar tribes, are all Aryan in origin.

The remaining three Dravira tribes,—namely Tailanga, Dravira, and Karnata,—speak Dravidian languages, having no affinity whatever with Sanskrit and its derivative tongues. Nevertheless, their sacred language, which they all more or less study, is Sanskrit; and in this respect, therefore, they resemble the Brahmans to the north, north-west, and west of themselves. The common belief, based on good grounds, is, that languages of Northern India derived from Sanskrit have acquired many of their peculiar dialectic changes through contact with the languages of aboriginal tribes which they eventually superseded, and yet that in their strongest features they have continued to retain their original Sanskritic type.

The aboriginal races of Southern India, on the contrary, by reason of the comparative sparsity of Aryan immigration from the north, were able to hold fast their own languages, which became in fact the languages of the primitive Aryan settlers, alike of Brahmans and of castes below them. It has thus come to pass, that Dravidian, in some form, whether Tamil, Telugu, Canarese, or Maliyâlim, is spoken and written by the inhabitants of Southern India, aboriginal and non-aboriginal, Hindu and non-Hindu, Brahman, Pariah, and Shânâr.

If this were the only guide we had, we should be led to the belief that the Brahmans of Southern India were not Aryans, but Dravidians. In cast of countenance and general *physique*, they are, however, manifestly akin to Northern Brahmans, and not to the Dravidian races. Although differences will be seen, still there is confessedly a much closer resemblance between Southern and Northern Brahmans than between Brahmans of Bengal, who are frequently of dark complexion and of small stature, and Brahmans of the North-West Provinces and Oudh, who are light in colour, and of tall and commanding figure. But this statement is not merely true in regard to Brahmans, but is also true in respect of a large proportion of Hindus,—that is, of castes below Brahmanical, within the pale of Hinduism, in Southern India. Physically they approach much more nearly to Aryan types than to Dravidian. When it is added, that the prevalent traditions in the south show that Brahmans and other Hindus immigrated thither in small batches from the north and north-west of India during a considerable period in primitive times, it is difficult to avoid the conclusion, that nearly all this great class of the community is in fact ethnologically allied to the Hindus of the north.

We may consequently look upon the Brahmans of the south, in spite of their rigid exclusiveness, of their differences in language and customs, and of other peculiarities, as of the same family originally as Brahmans in the north. Not a few spurious Brahmans are to be found in both regions ; yet I believe that, in the main, the great Brahmanical community, of many tribes and languages, scattered over the whole of India, is one and the same people, who have preserved the purity of their blood with, on the whole, wonderful success.

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## SECTION II.—THE RAJPOOT TRIBES.

FOR an account of the social condition of the Rajpoots, and of some of their peculiar customs, the reader is referred to Part II, Chapter I, of the previous volume. The succeeding twelve chapters of that work are descriptive of the Rajpoot tribes of the North-Western Provinces.

In former times the Rajpoots ruled over an extensive region in North-Western and Central India, which was divided into numerous principalities owning allegiance to the heads of many tribes. But the successive Mahomedan invasions gradually undermined their power, which was completely overthrown at the great battle of Thaneshwar in the year 1193, which ended in the total defeat of Prithi Râj, and the ruin of his army. Nevertheless, although beaten, the Rajpoots were not destroyed, and while in many cases losing their ancestral possessions, and driven far away from their homes, the tribes themselves were not seriously affected in their inner life and character.

It is true that, first or last, not a few Rajpoots, under the pressure of their Mahomedan rulers, and in order to ingratiate themselves with them, embraced the religion of their conquerors, still the tribes, though losing some of their members, continued as before. Indeed, commonly the renegades, while adopting another faith, were anxious to maintain some kind of association and intercourse with the tribes to which their forefathers belonged, and were permitted to do so. For example, at an important marriage, or on occasion of a great festival, which concerned a whole tribe, its Mahomedan offshoots were invited to be present, an honour which they gladly accepted. And such customs still exist.

Notwithstanding the fact that Rajpoots have not been ambitious to plant themselves all about India like the Brahmans, a few, however, are found scattered about Southern India. But their home is in the north, especially in the north-west, where they possess an authority, derived from their numbers, antiquity, wealth, and prestige, of a special nature.

The native rulers of this tract, together with a large number of the principal landowners, belong to the Rajpoot community. They consequently possess great local weight and influence, and are looked up to by other Hindus as their natural leaders. The head of a clan is a chief of no mean political authority, which all acknowledge, and to which they willingly submit.

The following list, like that of the Brahmanical tribes, is an attempt to gather together all the tribes and clans of Rajpoots, and to show their distribution in the country. It is confessedly imperfect, notwithstanding the earnest efforts of the author to make it complete.

## RAJPOOT TRIBES AND THEIR LOCALITIES.

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Aib | ... Bustee. |
| Akahwans | ... ditto. |
| Agast | ... ditto. |
| Agastwâr | ... Mauhgahnî and Havelî, Benares District. |
| Arasar (Tamil) | ... Madras Presidency. |
| Arasu | ... Mysore. |
| Aûndiya | ... Raepore. |
| Amethiya | ... Benares, Oudh, Azimgarh. |
| Ajâni | ... Cutch. |
| Amar | ... ditto. |
| Awasya | ... Hoshungabad. |
| Akawat | ... Hiravati. |
| Akhirajpota | ... ditto. |
| Admera | ... Rajputana. |
| Asayach | ... Bikanir. |
| Amargarh | ... Karauli. |
| Abra | ... Cutch. |
| Barwar | ... Majhosi, Maniâr, Bustee, Ghazipore District. |
| Baghel | ... Agra, Furruckabad, Etawah, Allahabad, Bustee, Rewah, Banda, Mirzapore, Hamîrpore, Jaunpore, Goruckpore, Sohâgpore, Cawnpore, Benares, Raepore, Baghelkhand, Mullani. |
| Bhâl, or Bhâlâ Sultân | ... Bulandshahr, Goruckpore, Allahabad, Bustee. |
| Bhadauriya, or Bhardiwariya | ... Agra, Gwalior, Furruckabad, Etawah, Futtehpore, Allahabad, Benares, Cawnpore, Hoshungabad, Rajputana. |
| Bachgotî, or Bach... | Oudh, Jaunpore, Goruckpore, Benares, Allahabad, Azimgarh, Futtehpore, Bustee. |
| Bais | ... Mynpoory, Etawah, Azimgarh, Furruckabad, Futtehpore, Allahabad, Hamîrpore, Baiswâra in Oudh, Bulandshahr, Badaon, Jhânsi, Ghazipore, Oonao, Benares, Raepore, Hoshungabad. |
| Bilkhariya | ... Bilkhar in Oudh, Dhuriapore, Pargannah of Goruckpore. |
| Bargyân | ... Mynpoory, Ghazipore, Azimgarh. |
| Bundela, or Bundelgotî | ... Bundelkhand, Benares, Cawnpore, Agra, Banda, Jhânsi, Lallatpore, Hamîrpore, Oudh, Saugor. |
| Bijhoniya | ... Jaunpore. |
| Bijheriya | .... Goruckpore. |
| Barhaiya | ... Azimgarh, Sikandarpore, Bhadaon, Ghazipore. |
| Bûirihâ | ... Benares. |
| Bhathariya, or Batauriya | ... Jaunpore. |
| Bachal, or Bachalgote | ... Shahjehânpore, Agra, Benares, Furruckabad. |
| Bisen | ... Allahabad, Goruckpore, Jaunpore, Azimgarh, Cawnpore, Oudh, Futtehpore, Benares. |
| Banâphar | ... Benares, Mariâhû, Cawnpore, Banda, Mirzapore, Oudh, Bundelkhand, Allahabad, Hamîrpore, Raepore. |
| Bhrigubansi | ... Benares, Azimgarh. |
| Baharwaliya, or Barhauliya | ... Benares (Barhaul). |

## RAJPOOT TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Rajpoot Tribes.* | *Localities.* | *Rajpoot Tribes.* | *Localities.* |
|---|---|---|---|
| Bhanwag | ... Benares, Jaunpore, Ghazipore (Saidpore Bhitri). | Bhamra | ... Cutch. |
| | | Boha | ... ditto. |
| Baheriya | ... Mirzapore (Chunar), Jaunpore (Ghisua), Oudh. | Barar | ... ditto. |
| | | Bhambhiya | ... ditto. |
| Bhattî | ... Saharanpore, Punjab, Cutch, Bikanir, Merwara. | Borana | ... Pahlunpur. |
| | | Bâlach | ... ditto. |
| Brihar | Saharanpore. | Blâs | ... ditto. |
| Botnah | ... ditto. | Bagri | ... Hoshungabad. |
| Bîwal | ... ditto. | Bachania | ... ditto. |
| Baurdah | ... ditto. | Badul | ... ditto. |
| Barkhah | ... ditto. | Basalia | ... ditto. |
| Bhatû | ... ditto. | Barodia | ... ditto. |
| Bhâradwâj | ... Etawah. | Bankra | ... ditto. |
| Bâman-Gaur | ... ditto. | Bhojawat | ... Haravati. |
| Basreh | ... Saharanpore. | Berisalot | ... ditto. |
| Bamtela | ... Furruckabad. | Bika | ... Bikanir. |
| Benafi | ... Jaunpore. | Bidawat | ... ditto, Jodhpore. |
| Bijwâni | ... ditto. | Benirot | ... Bikanir. |
| Barwatan | ... ditto. | Birot | ... Marwar. |
| Barkobas | ... ditto. | Balawat | ... ditto. |
| Belwar | ... Bustee. | Bharmalot | ... Bai Bhilara. |
| Bhagat | ... Gwalior. | Biramot | ... Marwar. |
| Birhhas | ... Saharanpore. | Bijawat | ... ditto. |
| Barhgaya | ... Jaunpore. | Bhaurecha | ... Rajputana. |
| Bandhalgotî | ... Bustee. | Bagrecha | ... ditto. |
| Belghatiya | ... ditto. | Birgujar | ... Jeypore, Marwar. |
| Bondiliar | ... Madras Presidency. | Bartun | ... Karauli. |
| Bhat Rajah | ... ditto. | Barsang | ... Jeysulmere. |
| Bonondiya | ... Raepore. | Balbadharot | ... Jeypore. |
| Badmûnd | ... ditto. | Banbirpota | ... ditto. |
| Baktariya | ... ditto. | Bhankawat | ... ditto. |
| Bhatti-Gûjar | ... Benares, Bulandshahr. | Bhainrujika | ... Bikanir. |
| Bhurtiya | ... Mirzapore. | Bhajani | ... Shekhavati. |
| Batâr (Gûjar) | ... Saharanpore, Bijnour. | Birpura | ... Lunawarra. |
| Bîjheniya | ... Benares. | Behila | ... Mewar. |
| Barelliân | ... Oudh. | Bora | ... Mallani. |
| Baracha | ... Cutch. | Bida | ... ditto. |
| Bhalota | ... ditto. | Bandar | ... ditto. |
| Bhansali | ... ditto. | Bharakmal | ... ditto. |
| Bhâtia | ... ditto. | Barecha | ... ditto. |
| Bhojade | ... ditto. | Birawa | ... ditto. |

## RAJPOOT TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Bhaniya | Mysore. |
| Baruva | ditto. |
| Bhussa Mahratta | ditto. |
| Bannagara | ditto. |
| Chauhân | Agra, Gwalior, Mynpoory, Etawah, Marwar, Malani, Oudh, Bustee, Benares, Etah, Cawnpore, Jaunpore, Rairakhol, Saharanpore, Hamîrpore, Allahabad, Rajpore, Furrackabad, Bijnour, Bulandshahr. |
| Chandel | Gwalior, Azimgarh, Mirzapore, Furruckabad, Futtehpore, Allahabad, Jaunpore, Hamîrpore, Raepore, Oudh, Benares. |
| Chamâr-Gaur | Etawah, Hoshungabad. |
| Chandrabansî | Futtehpore, Bustee, Dehra Dûn, Benares, Allahabad. |
| Chamariya | Jaunpore. |
| Chaupatkans | ditto. |
| Chanwans | ditto. |
| Chanchar | Hoshungabad. |
| Chokar | Saharanpore. |
| Chûtâ | Scinde. |
| Churâsama | Kattywar, Gujerat. |
| Chavâra | Okhamundul, Gujerat, Cutch. |
| Charadia | Pahlunpur. |
| Chaura | Ahmedabad, Gujerat, Cutch, Pahlunpur, Hoshungabad. |
| Chauwan | Wao, Gujerat, Cutch, Pahlunpur. |
| Chib | Panjab. |
| Chananiya, or Chanamiyan | Jaunpore, Azimgarh, Goruckpore. |
| Chalukiya, or Solankhi | Etah, Furruckabad, Jaunpore, Bustee, Benares, Marwar, Mallani, Hoshungabad, Cutch, Pahlunpur. |
| Chandrawat | Hoshungabad, Haravati, Jeypore. |
| Chaupata Khambh | Jaunpore, Benares, Azimgarh. |
| Chakwâîn | Ghazipore (Kopâchit). |
| Chanesar | Cutch. |
| Chând | ditto. |
| Chugar | ditto. |
| Chavara | ditto. |
| Champawat | Marwar. |
| Chandawat | Mewar. |
| Chatharbhojot | Jeypore. |
| Chitragara | Mysore. |
| Dor | Pahlunpur. |
| Dabellia | ditto. |
| Dioli | ditto. |
| Dhâkra | Bah, Agra, Etawah, Etah. |
| Dikshit or Dikhit | Futtehpore, Jaunpore, Hamîrpore, Azimgarh, Oudh, Ghazipore, Bundelkhand, Benares, Hoshungabad. |
| Diorah | Jaunpore, Pahlunpur, Hoshungabad. |
| Daheyah | Saharanpore. |
| Dhanwat, or Dhusat | Jaunpore, Azimgarh. |
| Dhrigubansî | ditto, Azimgarh, Benares, Mirzapore, Oudh. |
| Donwan | Jaunpore. |
| Dogra | Punjab, Cashmere. |
| Dahariya | Raepore. |
| Dore | Mynpoory, Bulandshahr, Muradabad. |
| Dangast | Ghazipore. |
| Durgbansî | Jaunpore, Azimgarh. |
| Dhanis | Goruckpore, Azimgarh. |

## RAJPOOT TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Donwâr | Mirzapore, Azimgarh, Jaunpore, Goruckpore, Ghazipore. |
| Dhe (Jât) | Doâb. |
| Deswâle (Jât) | Rohilkhand. |
| Duria | Cutch, Pahlunpur. |
| Dâbhi | ditto, Pahlunpur. |
| Dal | Cutch. |
| Deda | ditto. |
| Deschand | Pahlunpur. |
| Dungerot | Marwar. |
| Dhandira | Rajputana. |
| Dalawat | ditto. |
| Dewal | Marwar. |
| Dodhia | ditto. |
| Deora | Mallani, Sirohie. |
| Dhandu | Mallani. |
| Dhandal, or Dhondal | ditto. |
| Deta | ditto. |
| Dhawecha | ditto. |
| Dhoti, or Dhati | Dhât. |
| Dol | Hoshungabad. |
| Evara | Pahlunpur. |
| Gargbansî | Jaunpore, Bustee, Oudh, Azimgarh, Mirzapore. |
| Gangabansî | Kharonde, Raepore, Sambalpore (Bâmrâ). |
| Gopel | Kattywar. |
| Godhavi Girasia | Ahmedabad, Gujerat, Cutch. |
| Ghiba | Punjab. |
| Gaurwar | Raepore. |
| Gîrasia | Kattywar, Ahmedabad, Cutch, Guzerat. |
| Gamohâ | Oudh. |
| Gâin | Benares, Ghazipore. |
| Gohel | Cutch, Gujerat, Pahlunpur, Bikanir. |
| Gajan | Cutch. |
| Golita | Pahlunpur. |
| Gosal | ditto. |
| Gorwa Jadon, Bhadesara clan<br>Gorwa Jadon, Jasawat clan<br>Gorwa Tonwar, Indoliya clan<br>Gorwa Chauhân, Dhitiya clan<br>Gorwa Dakra, Jhanjhar clan<br>Gorwa Kachhwâhâ | Spurious Rajpoots. The term Gorwa denotes that they have a flaw in their pedigree. Pure Rajpoots will not intermarry with them. They practise a kind of marriage known as dharauna, dharokh, and dhareija. Their women are not secluded. |
| Ginnara | Hoshungabad. |
| Ghutia | ditto. |
| Gogawat | Rajputana. |
| Gautam | Bustee, Azimgarh, Futtehpore, Benares, Etawah, Hamîrpore, Jaunpore, Oudh, Mirzapore, Cawnpore, Goruckpore, Ghazipore, Shahjehanpore, Raepore. |
| Gahlot, or Grahilot | Etawah, Saharanpore, Jaunpore, Furruckabad, Udaipur, Agra, Oudh, Mallani, Cawnpore, Hoshungabad, Bikanir, Marwar. |
| Gaur | Etah, Saharanpore, Cawnpore, Furruckabad, Etawah, Futtehpore, Hamîrpore, Agra, Oudh, Shahjehanpore, Hoshungabad. |
| Gûjar | Saharanpore, Cutch, Muzaffarnagar, Bijnour, Etah, Jhânsi, Furruckabad, Central Provinces. |
| Galeriwâlâ | Saharanpore. |
| Gaharwâr | Furruckabad, Bustee, Etawah, Futtehpore, Mirzapore, Allahabad, Hamîrpore, Ghazipore, Cawnpore, Benares. |

## RAJPOOT TRIBES AND THEIR LOCALITIES.—(*Continued.*)

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Gauraha | ... Etah. |
| Gorah | ... Saharanpore. |
| Gugawat | ... Jeypore. |
| Girdharjika | ... Bikanir. |
| Goyal | ... Marwar. |
| Gogade | ... Mallani. |
| Gor | ... Marwar. |
| Gogli | ... Mallani. |
| Hari Das | ... Karauli. |
| Hurrampota | ... Shekavati. |
| Hothi | ... Cutch. |
| Hampawat | ... Marwar. |
| Hâura | ... Bustee. |
| Harchûliya | ... Hamîrpore. |
| Hauriya, or Horeya | Jaunpore, Benares, Mirzapore, Ghazipore, Sikandarpore, Bhadaon. |
| Herol | ... Okhamundul, Gujerat. |
| Haihaya-bansî, Haihaya, or Harihobans | ... Chhattîsgarh, Central Provinces, Sohâgpore, Ghazipore (Bulliah). |
| Harara | ... Raepore. |
| Hârâ | ... Hârâwatî, Benares, Goruckpore. |
| Hardwâr | ... Benares, Azimgarh, Goruckpore. |
| Hele (Jât) | ... Doâb. |
| Hala | ... Cutch. |
| Harpalpota | ... Haravati. |
| Hadoti | ... Karauli. |
| Indarsalot | ... Haravati. |
| Inaiti | ... Karauli. |
| Indar | ... Marwar, Mallani. |
| Indoh | ... Banks of the Loony. |
| Jonwar | ... Dholpore, Bah Pinahat, Bustee. |
| Jaithal | ... Saharanpore. |

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Jatû | ... Saharanpore. |
| Jât | ... Saharanpore, Bhartpore, Muzaffarnagar, Meerut. Bulandshahr, Mathura, Agra, Jhânsi. |
| Jadon | ... Bah, Agra, Etah, Etawah, Berar. |
| Jhotwah | ... Saharanpore. |
| Jaiwar | ... Hamîrpore. |
| Jokia | ... Scinde. |
| Jhâla | ... Kattywar, Cutch, Gujerat, Pahlunpur, Mewar. |
| Jhareja | ... Kattywar, Cutch, Machoo Kanta, Gujerat, Pahlunpur. |
| Jaitwa | ... Kattywar, Cutch, Hallar. |
| Janjua | ... Punjab. |
| Jâdubansî, or Yadu | Mathura, Agra, Jewar, Etawah, Hoshungabad, Moradabad, Cawnpore, Azimgarh, Benares, Sindkher, Karauli. |
| Janûtûrwâ | ... Benares (Gangapur). |
| Janwar | ... Oudh. |
| Jâda | ... Cutch. |
| Jadum | ... Hoshungabad. |
| Jalkheria | ... ditto. |
| Jailawat | ... Haravati. |
| Jessa | ... ditto. |
| Jaitmalot | ... Bikanir. |
| Jodha | ... Marwar, Jodhpore. |
| Jagmalot | ... Marwar. |
| Jaitmalot | ... ditto. |
| Johiya | ... Sirsa. |
| Jagawat | ... Amait. |
| Jassolia | ... Mallani. |
| Jetang | ... ditto. |
| Jasor | ... ditto. |
| Jharecha | ... ditto. |
| Jaichand | ... ditto. |
| Jatti | ... Mysore. |

## RAJPOOT TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Kachhwâhâ | ... Bah, Gwalior, Jeypore, Ajmere, Bikanir, Etawah, Cawnpore, Etah, Saharanpore, Furruckabad, Muzaffarnagar, Agra, Futtehpore, Allahabad, Benares, Mynpoory, Jaunpore, Hamirpore, Bulandshahr, Azimgarh, Hoshungabad. |
| Kalhans, or Kulhans | Bustee, Oudh, Goruckpore. |
| Kausik | ... Bustee, Jaunpore, Ghazipore, Goruckpore, Hamîrpore, Benares, Azimgarh. |
| Katiya | ... Etah, Furruckabad (Allygunj). |
| Katihâr | ... ditto Furruckabad (Allyganj, Kainganj). |
| Kaur | ... Saharanpore. |
| Kanehdhan | ... ditto. |
| Kauwan | ... Jaunpore. |
| Kânpûriya | ... Jaunpore, Oudh, Benares, Allahabad, Cawnpore, Hoshungabad. |
| Kekan | ... Raepore. |
| Khâtî | ... ditto. |
| Kesariya | ... ditto. |
| Katyar | ... Oudh. |
| Kachar | ... ditto. |
| Khîchî | ... Benares, Allahabad, Cawnpore, Rajputana. |
| Kathariya | ... Rohilkhand. |
| Kinwâr | ... Ghazipore, Goruckpore. |
| Kachhaura | ... Benares, Goruckpore. |
| Karamwâr | ... ditto, Azimgarh. |
| Kâkan | ... Azimgarh, Ghazipore. |
| Khasiya | ... Garhwâl, Kumaon, Dehra Dûn. |
| Karchuliya | ... Benares. |
| Khod | ... Cutch. |
| Kandagara | ... Cutch. |
| Khora | ... ditto. |
| Kenadde | ... ditto. |
| Ker | ... ditto. |
| Kara | ... ditto. |
| Kangar | ... ditto. |
| Kalna | ... Pahlunpur. |
| Kalma | ... ditto. |
| Kulum | ... Hoshungabad. |
| Kusid | ... ditto. |
| Karmsiot | ... Bikanir. |
| Kandhalot | ... ditto. |
| Kundalia | ... ditto. |
| Kumpawal | ... Marwar. |
| Karnot | ... ditto, Mallani. |
| Ketsiot | ... ditto. |
| Karmsot | ... Keonsir. |
| Kombawat | ... Mewar, Jeypore. |
| Kishenawat | ... Bhynsror, Korabur. |
| Kailan | ... Jeysulmere, Mallani. |
| Kallianot | ... Jeypore. |
| Khangarot | ... ditto. |
| Khumbari | ... ditto. |
| Khipa | ... Mallani. |
| Kasumblia | ... ditto. |
| Karmot | ... ditto. |
| Kalaca | ... ditto. |
| Kalawat | ... ditto. |
| Kala | ... ditto. |
| Kotecha | ... ditto. |
| Karwa | ... ditto. |
| Khawaria | ... ditto. |
| Khair | ... ditto. |
| Kaba | ... Sirowi. |
| Kalacha | ... Jeysulmere. |
| Kharura | ... Malwa. |
| Kaorwa | ... Thul of Dhat. |
| Kine | ... Mysore. |
| Kshatribhanu | ... ditto. |
| Kumari Mahratta | ... ditto. |
| Komarapatta | ... ditto. |

## RAJPOOT TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Kayasta ... | Mysore. |
| Kombawat ... | Haravati. |
| Ladû ... | Saharanpore. |
| Lathor ... | Jaunpore. |
| Lautamia ... | Ghazipore (Doâbî). |
| Lûmrî ... | Scinde. |
| Lohâna ... | Cutch. |
| Lakhawat ... | Marwar. |
| Lakvira ... | Sutlej. |
| Lunawat ... | Mewar. |
| Larkhani .. | Shekhavati. |
| Lankekara ... | Mysore. |
| Mahala ... | Hoshungabad. |
| Mon, Munhas, or Monas ... | Azimgarh, Mirzapore, Jaunpore, Jeypore, Allahabad, Goruckpore, Benares, Gurdaspore. |
| Mandwah ... | Jaunpore. |
| Mahûriya ... | ditto. |
| Manu ... | Madras Presidency. |
| Murikinâti Rajah ... | ditto. |
| Mahror, or Mahrawar ... | Oudh (Unao), Benares. Azimgarh, Moradabad, Goruckpore. |
| Mandahar ... | Saharanpore. |
| Makvana ... | Cutch. |
| Mayâda ... | ditto. |
| Moka ... | ditto. |
| Mor ... | ditto. |
| Mannana ... | Pahlunpur. |
| Mori ... | Hoshungabad. |
| Maholia ... | ditto. |
| Meoh ... | Haravati. |
| Mokhimsingot ... | ditto. |
| Mandhlawat ... | Bikanir. |
| Mandlot ... | ditto, Marwar. |
| Mandnot ... | Marwar. |
| Mairtia ... | Mairta. |
| Madhera ... | Bikanir. |
| Mohil ... | Rajputana. |
| Megawat ... | Beygoo. |
| Mukund ... | Karauli. |
| Maldot ... | Jeysulmere. |
| Mangalia ... | Mallani. |
| Makwana ... | ditto. |
| Maheecha ... | ditto. |
| Maipawat ... | Mewar. |
| Manga ... | Mysore. |
| Mallaru ... | ditto. |
| Meda ... | ditto. |
| Nanwak, or Nanwag. | Azimgarh, Jaunpore, Allahabad, Mirzapore. Benares. |
| Nadli ... | Saharanpore. |
| Nagrû ... | ditto. |
| Nikumbh ... | Furruckabad, Jaunpore, Oudh, Goruckpore, Azimgarh, Ghazipore, Hoshungabad. |
| Nandwânî ... | Hamîrpore. |
| Nâgabansî ... | Kharonde, Benares, Chotâ Nagpore, Goruckpore, Hoshungabad. |
| Nûmria, or Naomardî | Scinde. |
| Nakoda ... | Kattywar. |
| Nandamandalam Râjulu | Madras Presidency. |
| Naik ... | Raepore. |
| Niniarwâr ... | Ghazipore. |
| Nain Banskot ... | Saharanpore. |
| Narauliya ... | Benares. |
| Narbans ... | Rajputana. |
| Narangpota ... | Haravati. |
| Novarmapota ... | ditto. |
| Nimawat ... | ditto. |
| Nathal ... | Bikanir. |
| Narawat ... | Haravati. |
| Narbhana ... | Rajputana. |
| Nathawat ... | Jeypore, Shekhawati. |
| Naruka ... | ditto, Bekanir. |

## RAJPOOT TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Osmat | ... Pahlunpur. |
| Ponwar, Pramara, Puar, or Pomar | Central Provinces, Marwar, Dholepore, Jugner, Cawnpore, Agra, Saharanpore, Furruckabad, Futtehpore, Hamîrpore, Jaunpore, Central Provinces, Banda, Allahabad, Goruckpore, Azimgarh, Jhânsi, Benares, Oudh, Ghazipore, Bulandshahr, Shahjahanpore. |
| Parihâr | ... Agra, Allahabad, Furruckabad, Rajputana, Etawah, Futtehpore, Hamîrpore, Raepore, Jhânsi, Goruckpore, Shahabad, Unao. |
| Palwâr | ... Azimgarh, Jaunpore, Bustee, Benares, Allahabad, Mirzapore, Goruckpore, Oudh. |
| Pûrîr | ... Etah, Saharanpore, Roorkee, Muzuffarnagar. |
| Patsariya | ... Jaunpore. |
| Parmâr | ... Kattywar, Cutch, Pahlunpur. |
| Pârkar | ... Cutch, Gujerat. |
| Pândya-Kulam | ... Madras Presidency. |
| Parbhu | ... Nagpore, Hoshungabad. |
| Pachtoriya | ... Benares, Azimgarh, Ghazipore. |
| Patîli | ... Benares. |
| Padaria | ... Cutch. |
| Pasaya | ... ditto. |
| Peha | ... ditto. |
| Pararya | ... Pahlunpur. |
| Pidar | ... ditto. |
| Parar | ... ditto. |
| Pal | ... Hoshungabad. |
| Putut | ... ditto. |
| Pathawat | ... Bikanir. |
| Priagot | ... Jodhpore. |
| Pugalia | ... Bikanir. |
| Pohar | ... Jeysulmere. |
| Pachaenot | ... Jeypore. |
| Parinmalot | ... ditto. |
| Parsrampota | ... Shekhavati. |
| Paria | ... Mallani |
| Pariaria | ... ditto. |
| Phalsundia | ... ditto. |
| Pawaicha | ... Pawagarh. |
| Ranghar | ... Hissar, Delhi, Rohtuck, Punjab. |
| Rajwârâ | ... Oudh, Benares, Jaunpore. |
| Râjkumâr | ... Bustee, Jaunpore, Oudh, Benares. |
| Raikwâr | ... Bustee, Saharanpore, Furruckabad, Oudh, Cawnpore, Allahabad, Benares, Jaunpore, Goruckpore, Azimgarh. |
| Rautar | ... Bustee. |
| Raghubansî | ... Etawah, Etah, Jaunpore, Bustee, Saharanpore, Faruckabad, Cawnpore, Allahabad, Azimgarh, Mynpoory, Ghazipore, Futtehpore, Benares. Nagpore, Narsingpore. |
| Rehwin | ... Jaunpore. |
| Rikhbansî | ... Jaunpore, Bustee. |
| Rihowar | ... Jaunpore. |
| Riyûn | ... ditto. |
| Rathpatî | ... Raepore (Bustar). |
| Raijadâs | ... Kattywar. |
| Râjavar (Telugu) | ... Madras Presidency. |
| Rajpoot Pahârî | ... Oudh. |
| Rora | ... Benares, Saharunpore. |
| Râjpusi | ... Oudh(Hardui and Sîtapore). |
| Rawat | ... Oudh (Onao), Futtehpore. |

## RAJPOOT TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Râthor | ... Jodhpore, Bustee, Mynpoory, Etawah, Etah, Furruckabad, Rampore, Hamîrpore, Marwâr, Shahjehanpore, Agra, Benares, Goruckpore, Narsingpore, Mandla, Pahlunpur, Bikanir. |
| Ramdepotra | ... Cutch. |
| Reladiya | ... ditto. |
| Rayab | ... ditto. |
| Ranwa | ... Hoshungabad. |
| Râma | ... Haravati. |
| Rupawat | ... Marwar, Bikanir. |
| Randhirot | ... ditto. |
| Ranmalat | ... ditto. |
| Raimalot | ... Jodhpore. |
| Ranawat | ... Mewar. |
| Raontra | ... Karauli. |
| Raolot | ... Bikanir. |
| Rajawat | ... Jeypore. |
| Raesilot | ... Bikanir. |
| Raoka | ... Jeypore. |
| Ranikia | ... Mewar. |
| Ravuta | ... Mysore. |
| Rajpinde | ... ditto. |
| Rachevar | ... ditto. |
| Ranagara | ... ditto. |
| Sengarh | ... Etawah, Furruckabad, Futtehpore, Bustee, Cawnpore, Azimgarh, Jaloun, Ghazipore, Oudh, Agra, Benares, Etah, Jhânsi, Cutch, Karauli. |
| Sisodiya | ... Udaipur, Rajputana, Benares, Hoshungabad. |
| Surajbansî | ... Bustee, Benares, Goruckpore, Futtehpore, Jaunpore, Azimgarh, Allahabad, Oudh, Narsingpore, Hoshungabad, Seonee. |
| Sakarwâr | ... Saharanpore, Etawah, Jaunpore, Bustee, Agra, Ghazipore, Oudh (Unao), Fyzabad, Azimgarh, Benares. |
| Sirnet | ... Bustee, Azimgarh, Allahabad, Benares. |
| Solankhi, or Chalukiya | ... Etah, Furruckabad, Jaunpore, Bustee, Benares, Cutch, Pahlunpur, Marwar, Mallani, Hoshungabad. |
| Sarowi | ... Saharanpore. |
| Saradhuah | ... ditto. |
| Sanial | ... ditto. |
| Saroha | ... ditto. |
| Sombansî | ... Saharanpore, Futtehpore, Jaunpore, Hamîrpore, Cawnpore, Azimgarh, Benares, Ghazipore, Goruckpore, Oudh, Hoshungabad, Nagpore, Raipore. |
| Sunet | ... Jaunpore. |
| Sonwan | ... ditto. |
| Sarwar | ... Jaunpore, Mirzapore, Benares, Azimgarh, Cawnpore, Hoshungabad. |
| Sûrbansî | ... Jaunpore. |
| Sâmmâ | ... Scinde, Cutch, Gujerat. |
| Sûmrâ | ... Scinde. |
| Sarweya | ... Kattywar, Cutch. |
| Setha | ... Kattywar. |
| Sindal | ... Cutch. |
| Saheb | ... ditto. |
| Sameja | ... ditto. |
| Sanghar | ... ditto. |
| Soda | ... ditto, Bikanir. |
| Sûryavamsapu Râjulu | ... Madras Presidency. |

## RAJPOOT TRIBES AND THEIR LOCALITIES.—(*Continued.*)

| *Rajpoot Tribes.* | *Localities.* |
|---|---|
| Siyal | ... Punjab. |
| Srimat | ... Goruckpore, Azimgarh. |
| Sarpakhariya | ... Azimgarh. |
| Sonak | ... Mirzapore, Jaunpore. |
| Sangjal | ... Goruckpore, Azimgarh. |
| Surhaniya | ... Azimgurh. |
| Singhel, or Singalî | ... ditto. |
| Sukalbans | ... Ghazipore. |
| Sirâcha | ... Cutch. |
| Soir | ... Pahlunpur. |
| Sora | ... ditto. |
| Sondal | ... ditto. |
| Sauneir | ... Hoshungabad. |
| Sindla | ... ditto. |
| Sablia | ... ditto. |
| Sitalia | ... ditto. |
| Sagar | ... ditto. |
| Sankheria | ... ditto. |
| Sawant | ... Haravati. |
| Sandawat | ... Marwar. |
| Suktawat | ... ditto, Marwar. |
| Sutrosalot | ... ditto. |
| Santil, or Satil | ... Satulmere. |
| Seorajat | ... Dhunara. |
| Samatseot | ... Dewaroh. |
| Surjoh, or Surajmal | . Jodhpore. |
| Sagawat | ... Burwoh. |
| Silkawat | ... Marwar. |
| Sisawat | ... ditto. |
| Sangawat | ... Deogarh. |
| Sarangdeote | ... Kanorh. |
| Sankla | ... Poogul, Marwar. |
| Sultanot | ... Jeypore. |
| Shinbaranpota | ... ditto. |
| Shekhawat | ... Shekhavati, Mallani, Rajputana. |
| Sadhani | ... Shekhavati. |
| Sikarwal | ... Sikerwar. |
| Singarpal | ... Mallani. |
| Sinmal | ... ditto. |
| Sande | ... ditto. |
| Sugar | ... Mallani. |
| Sor | ... ditto. |
| Selot | ... ditto. |
| Sonagurra | ... Rajputana. |
| Sindhil | ... Banks of the Loony. |
| Sarige | ... Mysore. |
| Sikh | ... ditto. |
| Saumandar | .. Travancore. |
| Tonwar | ... Gwalior, Agra, Etah, Saharanpore, Furruckabad, Etawah, Futtehpore, Hoshungabad. |
| Tanouz | ... Saharanpore. |
| Thâkur | ... Agra, Mynpoory. |
| Tank | ... Etawah, Cutch. |
| Tilakchandi Bais | ... Futtehpore. |
| Tûr | ... Bustee. |
| Tiwana | ... Punjab. |
| Tomara, or Tuar | ... Budaon, Agra, Gwalior. Etah, Mynpoory, Futtehpore, Shahjehanpore, Benares, Pahlunpur, Marwar, Cutch. |
| Tongâr | ... Goruckpore. |
| Tashaiya | ... Allahabad. |
| Teha | ... Azimgarh. |
| Thakurra | ... Gujerat. |
| Tikarwar | ... Hoshungabad. |
| Tharad | ... Haravati. |
| Tejmalot | ... Marwar, Jeysulmere. |
| Tendo | ... ditto. |
| Tajkhani | ... Shekhavati. |
| Tawar | ... Marwar. |
| Tanwar | ... Jeysulmere. |
| Tantia | ... Chandbhur, Sakunbari. |
| Telugu arasu | ... Mysore. |
| Tamboli | ... ditto. |
| Tambemar | ... Travancore. |
| Tavumapad | ... ditto. |
| Urivalot | ... Marwar. |

RAJPOOT TRIBES AND THEIR LOCALITIES.—*(Continued.)*

| *Rajpoot Tribes.* | *Localities.* | *Rajpoot Tribes.* | *Localities.* |
|---|---|---|---|
| Udawat | ... Bikanir, Jodhpore. | Vihil, or Bihil | ... Khyraloo. |
| Ulli | ... Hoshungabad. | | |
| Ujain | ... Bustee, Benares, Cawnpore, Azimgurh, Furruckabad, Goruckpore, Sasserâm, Hussainpore. | Wadhel | ... Kattywar, Okhamandal. |
| | | Waghair | ... ditto, ditto. |
| | | Waja | ... ditto. |
| | | Wâlâ | ... ditto. |
| Ubharikûn | ... Bustee. | Wadwan | ... ditto. |
| Udwatiya | ... ditto, Haravati. | Wanjâra | ... Ahmedabad, Gujerat. |
| Uriya Kshatriya | ... Madras Presidency. | Waghela (Baghel) | . Kattywar, Gujerat, Cutch, Pahlunpur. |
| Umat | ... Cutch, Pahlunpur. | | |
| Ustiya | ... ditto. | Waramsi | ... Cutch. |
| Uga | ... Mallani. | Wirâr | ... ditto. |
| Vinjeah | ... Pahlunpur. | Waroli | ... Pahlunpur. |
| Viah | ... ditto. | Waran | ... ditto. |

What was said of the list of Brahmanical tribes may be stated respecting this list of Rajpoot tribes and clans, that it is not exhaustive, nor intended to be so regarded; but that, as already remarked, it is simply as complete a list of such tribes and clans as I have been able, after much attention and research, to compile. Deficiencies, and perhaps errors, may be pointed out by those who have investigated the subject. My desire has been to present a faithful account, so far as it goes, of the distribution of this second great Hindu caste.

From a careful consideration of the list, it will be at once apparent that the Rajpoots, unlike the Brahmans, who are scattered all over India, are chiefly confined, as already stated, to certain great divisions of the country. These are, the North-Western Provinces, Oudh, Rajputana, the Punjab, Central India, the Central Provinces, Gujerat, and Cutch. Here they are numerous and powerful; but they are not equally so in all these tracts. Their influence and authority are most strongly felt in Rajputana, the North-Western Provinces, and Oudh, where they are lords of the soil, principal landowners, and most prominent members of the native aristocracy.

The Rajpoots, while of haughty bearing, yet less proud than the Brahmans, are a chivalrous people, naturally fond of war and strife, noble and generous in demeânour, free from meanness and subtlety, delighting in deeds displaying strength and courage, and the most manly of all Hindu races. Tall, well-

made, muscular, with a powerful arm and an expressive countenance, rulers and aristocrats by birth, resentful of wrong, impatient of change, they command at once the respect and homage of all classes of native society. Their influence on such classes is not only very great, but as a whole is very good. They are loyal and well-disposed to the British Government, as they have a thorough conviction that their rank, wealth, and existence, as a separate class, are largely dependant on the position they hold in relation to their rulers.

Long and severe was the struggle between the Rajpoot princes of Northern India and their Mahomedan conquerors. Although they succumbed in the end, yet some noble families still make it their boast, that throughout the long period of Mahomedan rule they maintained an unyielding resentment to the emperors, and resisted every overture to mutual alliances, or to any compromise involving their social degradation. Had the same opposition to the Mahomedan invaders been continuously displayed by all other castes, the permanent conquest of India would have been impossible. It is no small achievement that British rulers have been able to subdue the political resentment of this proud and warlike race, and to transform them into their most loyal friends and supporters.

Many of the tribes mentioned above are merely of local importance, having sprung from families connected with a certain tract, or from association, extending, it may be, through numerous generations, with a large estate having towns and villages dependant on it. Again, not a few of the tribes are the same as were famous in India five hundred or a thousand years ago and upwards. The Chauhans, Rathors, Haihayas, Chandels, Baises, Solankhis, Bhadauriyas, Kachhwahas, Tomars, Pramaras, Parihars, and other ancient and great tribes, though stripped of much of their former splendour, are still, for the most part, of much weight, possessing a large number of clans, scattered over a wide extent of country, and commanding everywhere such honour and veneration as are due to a pedigree of a hundred generations, and to the renown of a hundred hard-fought battles. How is it possible for the Tomars to forget, that from the eighth century to the twelfth, for upwards of four hundred years, they sat upon the throne of Delhi ; or for the Chauhans not to remember, that in the twelfth century they conquered the Tomars, that soon after the two tribes where happily blended together, and that Prithi Râj, the famous captain of that age, belonged to both tribes ; or for the Rathors not to cherish the memory of byegone greatness when they ruled over the mighty kingdom of Kanouj ; or for the Pramaras not to continue to sing of Dhar, Ujain, Chittore, Abu, and Chandravati, which they con-

quered or reigned over; or for the Solankhis not to think with pride of the time when princes of their line, surrounded by all the magnificence which enormous wealth could procure, ruled over Anhalwara; or for the Haihayas not to glory in the fact that for fifty-two generations their ancestors gave sovereigns to Central India? Such glorious reminiscences excite the minds of Rajpoots of these grand old families with intensest enthusiasm whenever they talk about them, and especially when at great family gatherings their bards recall them to mind.

Although these tribes exist under the ancestral name, yet they are more frequently represented by the numerous branches into which they have been divided. But the branches, while confessedly belonging to the original stock, do not possess, in common estimation, all the honour of the primary tribe, and in reality are separate tribes with their own proper customs and rules.

While striving to preserve with much care, especially in later times, the purity of their blood, it is very evident that the Rajpoots have occasionally allied themselves with lower castes, and have, in some parts of the country, and under trying circumstances, greatly degenerated. Among the Bheel tribes are traditions that they once belonged to this noble race. Moreover, the very opposite course has sometimes been pursued. At the present time a widespread desire manifests itself among various aboriginal tribes of the Central Provinces to conform to Rajpoot usages, and by adopting the designation of Singh, a title peculiar to Rajpoots, to elevate themselves into their rank, and so in the course of time to be generally recognized as connected with them. In this manner, there is every reason to believe, not a few aboriginal clans have risen into Rajpoots. For example, the Rajahs of Singrowlee and Jushpore, claiming to be descended from Rajpoots, are well-known to belong to the aboriginal tribe of Kharwars so numerous in their neighbourhood. So likewise the Râja of Sirgoojah, a member of the Gond family by which he is surrounded, makes similar pretentions to Rajpoot affinity. In some districts, Jâts and Gujars are reckoned as Rajpoots, by the action, doubtless, of the same process. Again, names like Kayasta and Sikh, found in the list, point to alliances with the Kayasth or Writer Caste, and the Seikhs of the Punjab; as also, Baheriya, points to some connexion with the Baheliyas, a low caste of fowlers, and, Aib, to a fault somewhere in the line of Rajpoot descent. On the other hand, Bâman-Gaur indicates association with Brahmans, a word often pronounced in villages with the *r* dropped out; as likewise does Bhâradwâj, which is of pure Brahmanical origin.

Brahmans, as already shown, are very chary of intermarriages; and there

are numerous Brahmanical tribes holding no connexion whatever with one another. Not so the Rajpoots, who are much less strict on the subject of intermarriage. While certain tribes among them are considered to be of higher rank than others, nevertheless there is no obstacle which cannot be in some way overcome to union between members of one tribe and another. In some instances, such an union has to be purchased by the outlay of a large sum of money, or a girl only will be given to a youth of another tribe, while a young man will not be permitted to marry a girl of that tribe. Still a connexion of marriage is, under certain circumstances, legitimate among all the tribes. Moreover, in districts where Rajpoot marriages are very expensive, it is exceedingly common for beautiful girls of aboriginal tribes to be bought or surreptitiously captured, and to be carried off to Rajpoot families, to become brides of Rajpoot young men. Such alliances would be abhorred by Brahmans, yet are winked at by Rajpoots, who, at the same time, are quite conscious of the adulteration of their blood consequent upon unions of this nature.

Rajpoot influence is slight in Bengal, that is, in the Bengali-speaking provinces, and is scarcely felt at all in Southern India. Here and there Rajpoots are found in the Dekhan, but they are no longer men of great social importance and of great personal authority. Some would be altogether disowned by the caste existing in Northern India. Others, who maintain their purity, are in a state of intense isolation. And the general feeling among Rajpoots in the provinces of Southern India, is that of strangers whose hard lot is to live away from their own country, and to dwell in a foreign land. The Brahman, on the contrary, has his representatives all over India. India, as a whole, is the home of the Brahmans ; but only a certain portion of it is the home of Rajpoots. A district in India without Brahmans would be like Hamlet with its leading character withdrawn ; yet there are many districts in which no Rajpoot has ever dwelt.

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# PART I.

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# THE TRIBES AND CASTES

OF THE

## PUNJAB AND ITS FRONTIER.

# CHAPTER I.

## THE TRIBES AND CASTES OF THE HIMALAYAN DISTRICTS OF KOOLOO, LAHOUL, AND SPITI.

I.—THE BRAHMANS. II.—THE KANI, OR KANEIT TRIBE. III.—THE SUNYAR TRIBE. IV.—THE BAIRAGI TRIBE. V.—THE GOSAIN TRIBE. VI.—THE TAWI TRIBE. VII.—THE BHOT TRIBE. VIII.—THE DAGHI TRIBES. IX.—THE LOHAR TRIBE. X.—THE BARRAVAR TRIBE. XI.—THE HENSI TRIBE. XII.—THE CHAMAR TRIBE. XIII.—THE BEDA TRIBE. XIV.—THE BORANS. XV.—THE LAMAS. XVI.—THE NUNS.

This tract of country is situated in the upper range of the Himalayas, to the west of Chinese Tartary, having Ladakh on the north, and Bussahir and the small States of Kotghur, Komharsen, and Shangri on the south. It lies within the jurisdiction of the Deputy Commissioner of Kangra, and has a total area of a little more than six thousand square miles. The mountains are very lofty, many of the peaks being twenty thousand feet and upwards in height. The province, with its population of nearly one hundred thousand persons, came into the hands of the British in the year 1866. Its inhabitants are divided into the following tribes:—

### *I.—The Brahmans.*

These are few in number. Strange to say, they cultivate their own lands, which Brahmans rarely do on the plains. Brahmanical caste, however, in this remote region, is much less stringent in its influence than elsewhere. This is manifest from the fact that Brahmans sometimes marry women of the Kânî tribe below them, whose progeny are reckoned either as Brahmans or Rajpoots. It is the fashion with some of the principal Brahmans to wear golden earrings. Their wives are distinguished by not wearing on their heads the small round cap commonly worn by the married women of the country. The Brahmans of Lahoul have come from Chumba and other parts, and are only found in Puttun. They have charge of the Hindoo temples throughout the province, and are said to be childishly superstitious.

### *II.—The Kânî, or Kaneit Tribe.*

The Kaneits are the largest landowners of the province. "The Kooloo Kaneits," observes Captain Harcourt in his excellent account of these districts, "are sometimes supposed to be the same as the Râtîs of Kangra, who have lost caste by taking to the plough. The two classes are called Karsyas and Raos, who intermarry, and will eat together from the same dish. The first call themselves Rajpoots; but the Raos do not admit their superiority" (*a*). The Kaneits of Lahoul are partly of Thibetan origin. In Spiti they are pure Thibetans.

The Kooloo landowner wears a silver necklace, and, in some parts, for instance in the Surburri Valley, at the top of the Bubboo Pass, his hair is dressed in the form of a pig-tail, which is, however, tucked up under his cap. His garments are those ordinarily worn by men of the country—grey woollen coat and trousers in summer, a blanket wound about the limbs in winter, with a head-dress which has a patch of red at the top, and a linen cloth round the waist. In Lahoul the garments are of a darker hue, while the red patch of the head-dress and also the waist cloth are discarded. The costume adopted by the men of Spiti is peculiar. They wear a loose coat of excellent cloth tightened by a girdle of red fabric, with coarse silk trousers of alternate black and white bands. The head-dress is either a picturesque skull-cap, or a beaver skin bonnet elaborately wrought; and on the foot is a curious boot, to which a coarse piece of blanket is sewn, and being filled with flour, for the sake of warmth, is tied below the knee. This boot is worn by both sexes. The Spiti landowner wears earrings of precious stones, and a necklace. It is common also for his hair to hang down his back in a pig-tail, like that of the Chinese. His wife is decorated profusely with jewellery. She wears a cloth coat coming to the knees, trousers of reddish fabric, and either shoes made of grass, or the boots just described.

In Spiti there is properly no caste, as all classes of the people eat and drink together; yet the Kaneits are somewhat particular on the subject of marriage, and do not intermarry with some of the inferior tribes.

### *III.—The Sunyâr Tribe.*

Goldsmiths. Like the Brahmins, they marry Kaneit girls; but the marriage is the inferior one known as *staet*, in contradistinction to the more regular one called *lâri*.

(*a*) The Himalayan Districts of Kooloo, Lahoul, and Spiti. By Captain Harcourt, Assistant Commissioner, Punjab. Selections from the Records of the Government of the Punjab and its Dependencies, New Series, No. 10, p. 38.

### *IV.—The Bairâgî Tribe.*

On the plains Bairâgîs are devotees; but in these hill tracts they have their wives and families, and are engaged in secular pursuits. A tradition prevails among them that their ancestors came from Ajudhiya, in the reign of Rajah Jagat Singh, about 1640, and settled here with the view of promoting the worship of Vishnu. Moreover, there is good evidence for believing that, some time after this, another body of Bairâgîs entered Kooloo, and rendered important assistance in quelling a revolt. Most of the members of the tribe now found in the province are the offspring of intermarriages between Brahmans and Kaneits (*a*).

### *V.—The Gosain Tribe.*

These also are unlike their namesakes elsewhere, for they are not by profession a religious people as are the Gosains of the plains, but follow secular occupations, and have wives and families.

### *VI.—The Tawî Tribe.*

Masons. Properly they should belong to the Dâghî tribes, but in reality they rank between them and the Kaneits.

### *VII.—The Bhot Tribe.*

The inhabitants of Spiti are described as Bhots, who have largely intermingled with the Tartars across the border. "Not many years ago, a colony of two hundred persons emigrated from what the people call China, but which was, in all probability, the territory of Great Thibet" (*b*).

### *VIII.—The Dâghî Tribes.*

These are also termed Bagâû, and Kolî, the latter word being the designation of all Kooloo people by the residents of the plains. It is manifest that *dâghî* has a generic signification, as it embraces a number of separate tribes and castes. These will be presently given in detail. The Dâghî tribes are apparently all those which come between the Kaneits and the lowest tribes, regarded as outcasts elsewhere. The Dâghîs are called Britûs in Seoraj.

In appearance the Dâghîs scarcely differ at all from the Kaneits. Some of them are landowners, but on a much smaller scale than the other race. There is considerable dissimilarity in the inhabitants of the three districts. The people of

(*a*) The Himalayan Districts of Kooloo, Lahoul, and Spiti. Punjab Selections, New Series, No. 10, p. 38.
(*b*) *Ibid*, p. 41.

Kooloo, as well as those of the neighbouring tracts, known as Wuzeeri-Rupi and Seoraj, are not unlike ordinary Hindoos. "The men, as a rule, are of the medium height, and are strongly built, with intelligent and pleasing faces. Except in certain localities, the hair is not worn long; and it is rarely that large beards or whiskers are to be met with. The women, more particularly those of the Upper Beas Valley, whether from the greater variety in their picturesque attire, or whether from a really superior style of feature, are more prepossessing than the men; and many of the children, when young, are quite beautiful. The Lahoulees are not a comely race; and the intermixture of Hindoo and Tartar blood has failed to produce a population remarkable for good looks. Both sexes are short; and the women, perhaps, bear off the palm for ugliness, the Mongolian origin of the race being shown, in many cases, by the oblique eyes, flat face, and large mouths; but the Hindoo type is not unfrequently observable; and there are both handsome men and women to be found in Lahoul. The people of Spiti bear unmistakable evidence on their faces of their Chinese or Mongolian descent. The men are stout, well-built fellows, and the women are also very strongly framed. Many of the men resemble veritable Calmucks; and, with few exceptions, fall, as do the women, very far below the European standard of beauty. Indeed, for positive hideousness of countenance, the people of Spiti are, perhaps, pre-eminent in the British empire" (*a*).

Dense ignorance is a striking characteristic of the inhabitants of these districts; very few, even of the better classes, being able to read. Under native rule, some amount of education was necessary for writing public documents and keeping public accounts. Unfortunately, under British rule, many officials have been strangers from Kangra and other parts, which circumstance has administered a check to the education of the people. However, attention is now being paid to the subject by the Government, and the evil is being remedied. Moreover, schools have been established in various places. But the most important instrumentality for improving the moral and intellectual condition of this community, is that of the earnest and self-sacrificing members of the Moravian Mission at Kielung in Lahoul, of whose disinterested and efficient labours in this respect the English officials of the Government speak in the highest terms.

Polygamy and polyandry are both practised among these mountain tribes. The frequent festivals held are productive of much licentiousness, and men and women readily break the marriage contract. Early marriages are by no means

(*a*) The Himalayan Districts of Kooloo, Lahoul, and Spiti. Punjab Selections, New Series, No. 10, pp. 42, 43.

the rule, and, in some places, especially in Spiti, young men are not married until they are twenty years of age, and young women not before their fifteenth year. In Kooloo the bridegroom in reality purchases his wife by making a substantial present to her father ; and she is esteemed as much for the services she can render her husband in field labour, as for the assistance she renders in the affairs of the house. The marriage ceremony is simple. Presents are given to the bride and the members of her family, a goat is killed, and *lûgrî*, a stupefying and intoxicating liquor, is freely drunk. In Spiti marriages are performed in the open air, when the Lama reads certain prayers, and imprints the sacred mark on the foreheads of the wedded pair.

Among the principal Dâghî tribes are the following :—

1. *The Barhai Tribe.*

Carpenters. They consider themselves a separate caste, but in reality are Dâghîs. The term *barhai* is the same as that used to designate the carpenter caste in the North-Western Provinces, from whom, it is probable, this hill tribe has taken the name, although it is unlikely that the races are the same, or that they would associate together on equal terms, or intermarry.

2. *The Biwârí Tribe.*

Basket-makers.

3. *The Daugânî Tribe.*

Iron-smelters.

4. *The Pûmbî Tribe.*

Wool-cleaners.

5. *The Nath Tribe.*

These are distinguishable by their enormous wooden earrings.

6. *The Temple Musicians.*

They are attached to the temples, where they beat the drum, and blow the horn or fife, in honour of the idols ; in return for which they receive a small grant of temple lands.

The Dâghîs eat the flesh of animals which die a natural death. They are bound to give service as porters, and to provide a number of things needed at encampments. Those residing in Lahoul are said to have come originally from Kooloo.

### *IX.—The Lohâr Tribe.*

Blacksmiths. Socially, these are of about the same rank as the Dâghi tribes, yet the latter refuse to intermarry with them. In some respects, for example in not eating the flesh of animals which die of themselves, the Lohârs are superior to the Dâghis. In Spiti some of the tribe are owners of land.

### *X.—The Barravar Tribe.*

Blanket-weavers.

### *XI.—The Hensî Tribe.*

Professional musicians in Lahoul. Their wives and daughters perform as nâtch girls.

### *XII.—The Chamâr Tribe.*

Dealers in leather, like their brethren on the plains. The Dâghis hold themselves aloof from the Chamârs, and will not intermarry with them.

### *XIII.—The Beda Tribe.*

A low-caste race, with whom Lohârs and others of their rank refuse to associate. They are the musicians of Spiti, performing the part which the Hensîs undertake in Lahoul. The Bedas hold no land. There is a saying prevalent in Spiti, 'the Beda, no land : the dog, no load' (*a*).

### *XIV.—The Borans.*

Itinerant monks, who are actors of plays and chaunters of legends.

### *XV.—The Lamas.*

In Lahoul, according to Mr. Lyall's Census Report, as many as eleven hundred landowners are Lamas, who marry, cultivate land, and 'have very little of the monk about them ;' while only seven celibates, fulfilling properly the duties of a Lama, exist in that district. In Spiti, however, the case is widely different. There were in 1868 three hundred and eighty-two in that district, all of whom were connected with five large monasteries. The monks of four of these monasteries were celibates ; but those of Peen, the fifth, were allowed to marry. All younger sons in the Spiti Valley become Lamas, and unless associated with the Peen monastery, are devoted to celibacy. The state of morality in the monasteries in which monks and nuns live promiscuously, is the lowest possible.

(*a*) The Himalayan Districts of Kooloo, Lahoul, and Spiti, p. 42.

The Lamas of Spiti go bareheaded, except on certain important occasions, when they decorate themselves with a singular head-dress. Their coat is of a yellow colour. They have no trousers. Each sect adopts its own colour (*a*).

The Lamas of Lahoul have no recognized head; but those of Spiti, in which district Buddhism has been longer in existence, are under the authority of a primate, styled the Head Gelong, and of five other ecclesiastical chiefs subordinate to him, each of whom bears the appellation of Gelong. The Gelong of the highest rank must visit Tashihumpo or Lhassa, in order to obtain the degree. All the Lamas can read and write.

*XVI.—The Nuns.*

Every woman or girl among the Buddhists has the right or privilege of becoming a nun. "Generally," says the Rev. Mr. Heyde, one of the Moravian missionaries at Kielung, "the parents decide whether their daughter is to be one or not, when she is still quite a young child. In Lahoul no particular ceremonies or rites are observed when a girl enters the religious order. Her hair is cut quite short; and she wears thenceforth a red cap, and is bound to learn to read a little. Here, the nuns have not, as in Thibet, proper cloisters of their own. They are attached to the monasteries, in which they live only during winter for one or two months. They may also quit their order either to marry, or for other reasons. They frequently marry Lamas" (*b*).

In the year 1868, there were seventy-one nuns in Lahoul able to read and write; and one of them was skilful enough to calculate an eclipse.

(*a*) The Himalayan Districts of Kooloo, Lahoul, and Spiti, p. 46.
(*b*) *Ibid.* pp. 66, 67.

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# CHAPTER II.

## TRIBES OF THE NORTH-WEST FRONTIER.

THIS Frontier commences from the Kaghan Glen in Hazara, on the eastern bank of the Indus, crosses that river below Torbela, runs in a north-westerly direction to the hills opposite Swat, encloses the Peshawur Valley, passes to the east of the Afreedee territory, bounds Kohat on the north and west, advances beyond Bunnoo and Murwut, and stretches southwards by the Wuzeeree hills to the head of the Sulaimani Range, on the west of Dera Ishmael Khan and Dera Ghazi Khan, till it joins the Indus again, on the borders of Scinde and the kingdom of Kohat, its entire length being fully eight hundred miles.

The tribes on this frontier, on both sides of the line,—that is, those under British jurisdiction, and those which are either independent or acknowledge the suzerainty of the Ameer of Afghanistan,—are, for the most part, a wild, fierce, and warlike people. Their lawlessness and impetuosity have been much restrained of late years; and the tribes within the frontier have, under British rule, been greatly changed in habits and character, and have made no little progress in civilization. The tribes beyond the border have imbibed a wholesome dread of British power and intrepidity, and have arrived at the conviction of the danger accruing to themselves arising from the ruthless and unprovoked incursions into British territory, in which, for years after the annexation of the Punjab, they freely indulged. This restraint, which they are now compelled to exercise, has undoubtedly exerted a healthy moral influence upon them. Were it lessened, or were they, from any disaster arising to British dominion in India, or to our armies in war either there or elsewhere, to conceive the idea that our Government had become weak, and was not so able to restrain their violence as formerly, they would not be long in seizing any opportunity which offered to gratify their propensity to plunder, and lay waste the lands of tribes in British territory. In 1856, Sir Richard Temple graphically sketched the character of these independent and semi-independent tribes. His description of them may appear, after the lapse of more than twenty years, a

little too highly coloured. Yet it will be useful as well as interesting to many persons to know the views of so eminent a man on this subject.

"Now, these tribes," Sir Richard remarks, "are savages, noble savages perhaps, and not without some tincture of virtue and generosity, but still absolutely barbarians, nevertheless. They have nothing approaching to government or civil institutions. They have, for the most part, no education. They have nominally a religion; but Mahomedanism, as understood by them, is no better, or perhaps is actually worse, than the creeds of the wildest races on earth. In their eyes the one great commandment is blood for blood, and fire and sword for all infidels, that is for all people not Mahomedans. They are superstitious and priest-ridden. But the priests (Mullahs) are as ignorant as they are bigoted; and use their influence simply for preaching crusades against unbelievers; and inculcate the doctrine of rapine and bloodshed against the defenceless people of the plain. The hill-men are sensitive in regard to their women; but their customs in regard to marriage and betrothal are very prejudicial to social advancement. At the same time they are a sensual race. They are very avaricious. For gold they will do almost anything, except betray a guest. They are thievish and predatory to the last degree. The Pathân mother often prays that her son may be a successful robber. They are utterly faithless to public engagements. It would never even occur to their minds that an oath on the Koran was binding, if against their interests. It need be added that they are fierce and bloodthirsty. They are never without weapons. When grazing their cattle, when driving beasts of burden, when tilling the soil, they are still armed. They are perpetually at war with each other. Every tribe, and section of a tribe, has its internecine wars; every family, its hereditary blood feuds; and every individual, his personal foes. There is hardly a man whose hands are unstained. Each person counts up his murders. Each tribe has a debtor and creditor account with its neighbours, life for life. They consider retaliation and revenge to be the strongest of all obligations. They possess gallantry and courage themselves, and admire such qualities in others. To their minds hospitality is the first of virtues. Any person who can make his way into their dwellings will not only be safe, but will be kindly received. But as soon as he has left the roof of his entertainer, he may be robbed or killed. They are charitable to the indigent of their own tribe. They possess the pride of birth, and regard ancestral associations. They are not averse to civilization, whenever they have felt its benefits. They are fond of trading, and also of cultivating; but they are too fickle and excitable to be industrious in agriculture, or anything else.
11 They will take military service, and, though impatient of discipline, will prove

faithful, unless excited by fanaticism. Such briefly is their character, replete with the unaccountable inconsistencies, with that mixture of opposite vices and virtues, belonging to savages "(*a*).

## I.—TRIBES OF THE HAZARA FRONTIER.

SEC. I.—THE HUSSUNZYE TRIBE. SEC. II.—THE KOHISTANEE TRIBE. SEC. III.—THE TURNOULEE TRIBE. SEC. IV.—THE GUKKUR TRIBE. SEC. V.—THE DHOOND TRIBE. SEC. VI.—THE SUTTEE TRIBE. SEC. VII.—THE SAIYIDS OF KAGHAN. SEC. VIII.—THE SWATEES.

The district of Hazara lies between the Jhelum and the Indus, at the north-west corner of the Sind Saugur Doab. It has an area of two thousand five hundred square miles, most of which consists of hills and ridges. Scarcely a tenth part of the whole is level ground. The Murree sanatarium is situated on a spur of the Suttee Hills. The famous Gundgurh mountain was once infested by a predatory and warlike people, who have either been driven out, or have settled down in quietness and peace. Hazara originally formed a part of Maharajah Golab Singh's dominions, but was exchanged for a tract adjoining the Jummoo frontier. The tribes inhabiting this region are as follows :—

### *Section I.—The Hussunzye Tribe.*

This tribe occupies the strip of land between the extreme northern boundary of the Hazara-District and the Indus, in which tract is the 'black mountain,' so called from its dark and frowning aspect. The Hussunzyes made themselves notorious in the autumn of 1851 for the unprovoked and cold-blooded murder of Messrs. Carne and Tapp, two Government officials, whose curiosity had led them to the border, and who were put to death a short distance within British territory. This event led to an expedition being sent against the tribe at the end of the next season, as it was evident that the whole fraternity approved the deed. The chastisement administered cowed the tribe, and eventually tranquillized the border country in that direction.

### *Section II.—The Kohistanee Tribe.*

The tract to the north-east of that held by the Hussunzyes, adjoining Agrore in Hazara and Kaghan, is in the possession of the Kohistanee tribe, and of a people who originally came from the Swat Valley.

(*a*) Report showing the relations of the British Government with the Tribes, independent and dependent, on the North-West Frontier of India, from 1849 to 1855, by Sir Richard Temple, pp. 55, 56. Selections from the Records of the Government of India, Foreign Department, No. XII.

### *Section III.—The Turnoulee Tribe.*

A Pathan tribe in Hazara. The small principality of Jehandad lies to the west of the district, and contains an area of two hundred and fifty square miles. It is "held as a fief from the Government; and the chief possesses independent internal jurisdiction" (*a*). This small territory is conveniently situated between us and the Hussunzyes. The Turnoulees also have lands on the western bank of the Indus. They were stern opponents of the Seikhs previous to British rule in the Punjab.

### *Section IV.—The Gukkur Tribe.*

An aboriginal race subdued by Pathan invaders from beyond the Indus. They are found to the south of the district. The Gukkur chief resides at Khanpoor. Formerly, the Gukkurs, secure in their mountain fastnesses, set the rulers of the Punjab at defiance, and even exacted blackmail from them.

### *Section V.—The Dhoond Tribe.*

The territory to the east of that held by the Gukkurs, as far as the Jhelum, is inhabited by the Dhoonds, a rocky country traversed by torrents, in which a wild and hardy people, led by fanatical priests, could, in former times, successfully defy their enemies.

### *Section VI.—The Suttee Tribe.*

These possess lands in the centre of the district, and onwards in a northerly direction.

### *Section VII.—The Saiyids of Kaghan.*

Kaghan is a long and narrrow glen, extending in a north-east direction in the district of Hazara for a distance of ninety miles, and separating the territory of the Maharajah of Cashmere from the independent tribes of the mountains. Formerly, a family of Saiyids exercised jurisdiction over this tract. At the end of 1852 they assumed an attitude of resistance to the British Government, and "intrigued with the Sitana fanatics, and with the Hussunzyes, then hostile to the British." A small force being sent against them the Saiyids surrendered, and were exiled for three years; at the expiration of which time they were permitted to return home, but were not reinstated in the honourable position they had pre-

(*a*) Punjab Government Records, No. XII, p 45, drawn up by Sir Richard Temple.

viously held, of administrators of Kaghan. Their private estates, however, were restored to them; to which was added a pension from the Government (*a*). In a previous period the Saiyids of Kaghan had aided Sayed Ahmed, who was killed at Balakote, at one extremity of the glen, "opposing his hundreds of rude mountaineers to the bayonets of Seikh soldiers under Maharajah (then koonr) Shere Singh."

*Section VIII.—The Swatees.*

These have come from the Swat Valley, but are now regarded as naturalized inhabitants of Hazara. They have extensive lands in some parts of the district, such as Agrore, Mansera, and Gurhee Hubeeboollah.

(*a*) Punjab Government Records, No. XII, pp. 45, 46.

# CHAPTER III.

## TRIBES OF THE NORTH-WEST FRONTIER.—*(Continued.)*

### II.—TRIBES OF THE PESHAWUR FRONTIER.

**SEC. I.—THE EUSUFZYE TRIBE. SEC. II.—THE KHULEEL TRIBE. SEC. III.—THE LOWER MOHMUND TRIBE. SEC. IV.—THE JADOON TRIBE. SEC. V.—THE SAIYID COLONY OF SITANA SEC. VI.—THE BOONERE TRIBE. SEC. VII.—THE SWATEE TRIBE. SEC. VIII.—THE RANEE-ZYE TRIBE. SEC. IX.—THE OSMANKHEYL TRIBE. SEC. X.—THE UPPER OR HILL MOHMUND TRIBE. SEC. XI.—THE AFREEDEE TRIBES.**

THE valley of Peshawur is about two thousand four hundred miles in superficial area. On the south-east flows the Indus, while on its northern, western, and southern boundaries are the Swat, Khyber, Mohmund, and Khuttuk hills. It is intersected by the Cabul river and its affluents. Peshawur Proper has two divisions, one represented by the country lying between the Cabul and the Khuttuk and Afreedee hills; the other, by that which is bounded by the Cabul and Bara river and the Khyber hills, and in which the city of Peshawur is situated.

The term Bardurâni is applied, says Mr. Elphinstone, to the tribes on the north-east of Afghanistan, "enclosed between the range of Hindoo Coosh, the Indus, the Salt Range, and the Range of Soliman. They consist of the Eusufzyes, Othman Kheyls, Turkolanis, Khyberees, the tribes of the plain of Peshawur, and those of Bungush and Khuttuk"(*a*). These tribes have derived their civilization, such as it is, from India.

### *Section I.—The Eusufzye Tribe.*

The Eusufzyes are Pathans inhabiting chiefly the north-eastern part of the Peshawur District, although found also in small numbers in many other parts of the Province. They are an energetic and powerful people, who, in former times, played an important part in the destinies of the Punjab. Not inferior in any respect to the independent tribes beyond the border, and historically a warlike race,

(*a*) Elphinstone's Cabul, Vol. II, p. 2.

they have cheerfully accepted the British rule, and have directed their talents into a new channel. It has been justly said of them, that while they were once "participators in every war that convulsed the Peshawur Valley, and always were the recusant subjects of the Seikhs, they have now literally turned their swords into ploughshares, and are right good lieges of the British "(a). Under the Seikhs the Eusufzyes never would pay tribute except when levied by force; but through the excellent management of the administrators in Peshawur they willingly pay the revenue imposed upon them without the smallest resistance. Indeed, instead of cultivating their lands strongly armed, and ready for any sudden emergency, they lay them aside, knowing well that, under the British Government, they have no occasion for the use of warlike weapons either for defence or offence. Nevertheless, some of the best soldiers in the Indian army are drawn from the Eusufzyes. In the battle of Teree, through which the Seikhs obtained the sovereignty of Peshawur, the strongest portion of the Mahomedan army consisted of men of this tribe. The Eusufzyes are very sensitive on all matters connected with their social usages; and occasionally have shown a bitter and resentful spirit when their prejudices on this subject have not been respected. Mr. Elphinstone remarks, that it is not customary in this tribe for a man to see his future wife until the marriage ceremonies are completed, whereas most of the other Afghan tribes observe a very different usage (b).

Eusufzye has the Indus to the south, the Swat hills to the north and east, and the Cabul and the barren region of the Mehra to the west. The tribe has been in possession of this tract for upwards of three hundred years. It originally came from Garra and Noshky, and formed a branch of the tribe of Khukkye. It has two great divisions, termed Eusuf and Muhder, the former consisting of three separate and distinct sects, namely:—1, the Akkozyes; 2, the Mullizyes; and 3, the Lawizyes(c). Mr. Elphinstone speaks of at least thirty separate independent communities of Eusufzyes(d). He says, that the men have "fair complexions, grey eyes, and red beards."

*Section II.—The Khuleel Tribe.*

This tribe inhabits that part of the valley of Peshawur which is opposite the Mohmund hills. Their chiefs hold jaghires, on condition of performing certain

(a) Selections from the Records of the Government of India, No. XII, p. 47, by Sir Richard Temple.
(b) Elphinstone's Cabul, Vol. I, p. 240.
(c) *Ibid*, Vol. II, pp. 8, 9, 14.
(d) *Ibid*, p. 27.

services to the Government. On occasion of difficulties arising in our relations with the Mohmunds, these chiefs were temporarily exiled for permitting the escape of the enemy through their territory, and their lands were diminished.

*Section III.—The Lower Mohmund Tribe.*

These live on British territory, in the south-western part of the Peshawur District, and are related to the independent tribe of Mohmunds beyond the frontier, called for the sake of distinction the Upper-Mohmunds, who will presently be described. They are cultivators, and on the whole are a peaceable people, notwithstanding the friendly intercourse which they maintain with the neighbouring Afreedee tribes over the border.

*Section IV.—The Jadoon Tribe.*

The Jadoons are an independent tribe, whose territory is on the right bank of the Indus, to the south of the Hussunzye country, and bordering on Eusufzye in a north-westerly direction. Here is situated the celebrated Mount Muhabun.

*Section V.—The Saiyid Colony of Sitana.*

These are fanatics living at the foot of Mount Muhabun, on the right bank of the Indus. Respecting them the following observations, taken from a paper prepared by Mr. (now Sir Richard) Temple, Secretary to the Chief Commissioner of the Punjab, dated January 31st, 1856, will be read with interest :—"The Saiyids of this place," the writer says, "are the remnant of the followers of that extraordinary adventurer, Saiyid Ahmed, who, gathering a handful of Ghazis, (warlike devotees), from various parts of India, raised a formidable rebellion in Peshawur. After winning and losing Peshawur and Eusufzye, Saiyid was eventually slain at the mouth of the Kaghan glen by Sheer Singh, the son of Maharaja Runjeet Singh. Most of his adherents, chiefly foreigners to the Punjab, dispersed, and the remainder settled at Sitana. These Sitana people are evil-intentioned and evil-conditioned. They endeavour to rouse the bigotry of the surrounding Mahomedan tribes, and especially of the Swatees. The king of Swat, indeed, was elected to his present position from among these very people. They endeavour to intrigue with Wahabees and such like fanatic religionists among the Mahomedan population in various parts of India. In 1852 they co-operated with the Hussunzyes against Jehandad, and actually seized a small fort belonging to that chief, but evacuated it on the approach of a British force under Colonel Mackeson. They harbour murderers and bad characters of all kinds. Some of their number have been apprehended in the commission of crimes in the British territory, and

have been hanged. In 1854 a band of reformed thugs were working on the road near Peshawur, and fled to Sitana. The ferry over the Indus close to Sitana is frequently harassed by the fanatics " (*a*).

*Section VI.—The Boonere Tribe.*

The independent tribe of Bunoorwals occupies the country to the north-west of the Jadoon territory, on the lower range of the Hindoo Koosh, having Swat on its western frontier. They seem to hold friendly relations with the Swatees. In 1849 they rendered assistance to some refractory British subjects at Loondkhor, in Eusufzye, who refused to pay revenue. Yet, says Sir R. Temple, " they have generally abstained from molesting our subjects; and we have had no concern with them. On a recent occasion, however," he adds, " they aided the Swatees in punishing the people of Pullee, a large independent village close to the Eusufzye border. This combined force expelled the Pullee people and their chief, who fled for refuge to a British village in Eusufzye. The force then approached this village, but did not cross our border. They then threatened that if the Pullee refugees were not surrendered, the village should be burnt. Hearing of this movement, two British officers, with a detachment of the Guide Corps, proceeded to the spot; but found that the hostile force had decamped. The dispute was, however, amicably settled by the British officers. The Pullee people were sent back to their homes; and our villages were enjoined to stand aloof from all such affairs, and to avoid the giving of any just provocation to their neighbours beyond the borders " (*b*).

*Section VII.—The Swatee Tribe.*

The long and fertile valley of Swat, watered by the Loondee or Swat river, is inhabited by this independent tribe. They have an elective chief over them, styled Padshah, or king, whose authority is supreme among the various clans. The high priest of the tribe, who is held in great veneration, is known as the Akhoond. The country is difficult of approach from British territory. It contains upwards of three hundred villages, and a population of perhaps one hundred thousand persons. Rice is abundantly grown in the valley. Formerly, says Elphinstone, the Swat country extended from the western branch of the Hydaspes to near Islamabad. He also remarks that the Swatees are sometimes called Deggauns, and appear to be of Indian origin (*c*).

(*a*) Selections from the Records of the Government of India. by Sir Richard Temple, No. XII, p. 6.
(*b*) *Ibid*, No. XII, p. 7.
(*c*) Elphinstone's Cabul, Vol. I. p. 417.

Respecting the passes through which to proceed to Swat from British territory, the best is Mullakund, to the north of Raneezye. Eastward of Raneezye also are several passes, leading down into the Loondkhor Valley, in Eusufzye; but these passes "are not available for passage from Swat to our territory, because leading into Loondkhor they can be stopped by any party holding that valley" (*a*). The passes by the way of Raneezye and Osmankheyl lead straight to Hushtnuggur in British territory.

Formerly, the Swatees were constantly committing depredations among the villages of the Peshawur District, not on a large scale, but like robbers and bandits. Moreover, they harboured criminals and evil-disposed persons, who fled from the various districts of the Punjab to their country. "Our chief fault in their eyes was, that we were infidels by religion, and were the lords of a fair and fertile valley within reach of plunder." But their ways and manners have improved of late years.

*Section VIII.—The Raneezye Tribe.*

On the north-west of Eusufzye, over the border, is the country of the Raneezyes, who acknowledge a kind of dependency on the chief of Swat, at whose instigation they several times came into collision with the British Government in the earlier years of our possession of the Punjab. On one occasion,—namely on the 18th May 1852,—a force was led out against them by Sir Colin Campbell, and in the battle that was fought they left a hundred bodies dead on the field. When they finally submitted, the border, in their direction, was brought into a condition of tranquillity, such as it had not known for many years.

*Section IX.—The Osmankheyl Tribe.*

To the west and north-west of Raneezye is the territory of the Osmankheyls, who also acknowledge a quasi-dependency on the Swat chieftain. Like the Raneezyes, they, at one time, gave us much trouble. Sir Colin Campbell destroyed Prangurh and Nowadund, two of their important villages. "On this occasion," says Sir R. Temple, "some letters, believed to be genuine, were taken, which proved the complicity of Swat. One letter from the king to Arjoon authorized him to destroy all Europeans and Hindoos in the Peshawur Valley, and all Mahomedans in the British service, but enjoined him to spare all other Mahomedans" (*b*). He adds, that the tribe "profited by the lesson impressed upon them."

(*a*) Selections from the Records of the Government of India, No. XII, p. 8.
(*b*) Sir Richard Temple's Paper, p. 10.

### *Section X.—The Upper or Hill Mohmund Tribe.*

Their country stretches from the south-western districts of Swat to the hills north of the Khyber, to both banks of the river Cabul, the capital Lallpoora being situated on the left bank just beyond the north-western extremity of the Khyber. The Doaba, between the Cabul and Loondee rivers, overlooks British territory, and at one part is only twenty-five miles distant from Peshawur. Four clans of this tribe, at the least, have, at times, severally or together, come into collision with the British Government. These are :—

1. The Pindee Alee Mohmunds, whose country extends westwards from the right bank of the Loondee, and is naturally a very strong position.

2. The Alumzye Mohmunds, to the south of the Pindee Alee's, the capital of which is Gundao. They also held lands in British Doaba, let out chiefly to tenants.

3. The Lalpoora Mohmunds, on the Cabul river.

4. The Michnee Mohmunds, a portion of whose country was annexed to the Punjab, forming part of the Peshawur District. They occupy a jaghire, at the junction of the Cabul and Loondee rivers, a fertile tract, which is cultivated by themselves, to some extent, and by tenants of various tribes in the plains. But the jaghire was once more extensive than it is now, and was considerably diminished by reason of the atrocious act committed by some members of the tribe in the murder of Lieutenant Bullenois, of the Engineers, at the end of the year 1852, who had, merely for the sake of amusement, ridden for a very short distance into the lower hills among their lands. His head was sent as a trophy to Lalpoora. This was not the only offence they committed, for they withheld the payment of two years' tribute, and in other ways showed a bad spirit. In the autumn of 1854 a force was sent against them, which destroyed some of their villages, and brought the rebellious Michnees to order.

The Mohmunds obtained their present possessions by conquest from the Delazaks, on occasion of the Afghans from the west invading this part of the country; and divided the land by lot among themselves (a). They have a few large villages or towns, such as Lalpoora, Kaumeh, and Goshteh; but, for the most part, the people live in very small hamlets.

### *Section XI.—The Afreedee Tribes.*

Of all the tribes on this frontier,—that is, to the west and south-west of Peshawur,—the most important, if not the most powerful, are the Afreedees.

(a) Report on the Revised Settlement of the Mohmunds, by Lieut.-Col. Mackeson, C. B., p. 21. Selections from the Public Correspondence of the Punjab Administration, No. VII, Vol. II.

Their territory comes sharply between the Peshawur and Kohat Districts, forming the northern boundary of the latter, and approaching the lands in the possession of the Khuttuks. The chief communications in the hills between these two districts are by means of the Kohat or Gullee Pass and the Jewakee Pass, running through the Afreedee country. Above, the territory is bounded by the Cabul river; and contains the Khyber Pass. "The frontage of the Afreedee hills towards British jurisdiction extends over a length of eighty miles," while to the west they stretch far back towards Cabul.

Respecting this race, Sir Richard Temple, with a superior knowledge resulting from sagacious observation, remarks, that "they are entirely independent. Their hills are lofty, steep, and rugged, most arduous for military operations. The villages are strongly posted, and difficult of access. The Afreedees are fierce by nature. They are not destitute of rude virtues; but they are notoriously faithless to public engagements. They are split up into factions. The sub-divisions of this tribe are numerous. They can muster fifteen or twenty thousand fighting men. As soldiers they are among the best on the frontier. They are good shots. Their tactics resemble those of the other tribes. They retreat before the foe as he advances, and press upon him as he retires. From the size of their country, and the strength of their numbers, the Afreedees, if united, might prove formidable opponents; but they rarely or never combine. If their independence were threatened, or if some peculiar opportunity offered, they might act together, otherwise they will usually be found at war with each other. We have to deal with one or two sections only at a time. If one be hostile, another will be friendly. While operating against some Afreedees, we can always induce other Afreedees to be our allies. Consequently, the tribe is not so formidable as might at first appear. The Afreedees of the Khyber Pass, among faithless tribes, are considered the most faithless" (*a*).

To this statement may be added that of Sir Henry Lawrence, Sir John Lawrence, and Sir Robert Montgomery, in their conjoint Report on the administration of the Punjab, for the years 1849-50 and 1850-51: "They hold the Khyber and Kohat Passes. The numerous sections of the tribe (Kheyls), each headed by a chief, have been split up into factions, and united only to oppose the sovereigns of the Punjab, and of Cabul, and to levy blackmail from travellers and merchants. All the great invaders and the supreme potentates of Northern India have successively had the Afreedees in their pay. Ghengiz, Timur, Babur,

(*a*) Sir Richard Temple's Paper, pp. 16, 17.

Nadir Shah, Ahmed Shah, the Barukzyes, the Seikhs, and, lastly, the British. To all, these unmanageable mountaineers have been treacherous. Their hills near the Khyber are difficult for military operations; but the high lands of Turee, which stretch far back into the interior, and in which the Afreedees, together with the Orakzyes and others, take up their summer abode, are accessible from Kohat, and possess a climate congenial to Europeans. They are brave and hardy, good soldiers, and better marksmen. If placed as escort or sentries over treasure, they are not to be trusted; but in action they are true to their salt, even when fighting against their own brethren. In this fidelity they are not singular. Fanatic Mohamedans everywhere will fight against men of their own creed on behalf of the infidel, Hindoo, Seikh, or British" (*a*).

Some of the Afreedee clans which have at times opposed themselves to British rule in the Punjab, are the following:—

1. The Gullee.
2. The Jewakee.
3. The Bussee Kheyl.
4. The Boree.

Two great families of Afreedees, the Adam Kheyl and Akha Kheyl, are divided into tribes as follows (*b*):—

1. *Adam Kheyl Afreedee Tribes.*

| | | | | |
|---|---|---|---|---|
| 1. | Gullee Kheyl | ... ... | Fighting men ... | 980 |
| 2. | Asher Kheyl | ... ... | ditto ... | 760 |
| 3. | Jewakee | ... ... | ditto ... | 1,040 |
| 4. | Hussun Kheyl | ... ... | ditto ... | 880 |
| | | | | 3,660 |

2. *Akha Kheyl Afreedee Tribes.*

| | | | | |
|---|---|---|---|---|
| 1. | Bussee Kheyl | ... ... | Fighting men ... | 420 |
| 2. | Sungul Kheyl | ... ... | ditto ... | 300 |
| 3. | Asher Kheyl | ... ... | ditto ... | 300 |
| 4. | Suttan Kheyl | ... ... | ditto ... | 200 |
| 5. | Mudar Kheyl | ... ... | ditto ... | 270 |
| | | | | 1,490 |

The Khyberees, says Elphinstone, are "lean, but muscular men, with long gaunt faces, high noses and cheek-bones, and black complexion. They wear, in winter at least, dark blue turbans, and long dark blue tunics, sitting close to the body, but reaching to the middle of the leg" (*c*).

(*a*) Selections from the Records of the Government of India: Report of the Administration of the Punjab for the years 1849—1851, by Sir Henry Lawrence, Sir John Lawrence, and Sir Robert Montgomery, p. 23.

(*b*) Report, Appendix E. Revised Settlement of the Mohmunds. Captain James.

(*c*) Elphinstone's Cabul, Vol. II, p. 44.

# CHAPTER IV.

## TRIBES OF THE NORTH-WEST FRONTIER.—*(Continued.)*

### III.—TRIBES OF THE KOHAT FRONTIER.

SEC. I.—THE BUNGUSH PATHANS. SEC. II.—THE KHUTTUK TRIBE. SEC. III.—THE BUZOTEE TRIBE. SEC. IV.—THE SEPAH TRIBE. SEC. V.—THE ORUKZYE TRIBE. SEC. VI.—THE ZYMOOSHT AFGHANS. SEC. VII.—THE TOOREE TRIBE. SEC. VIII.—THE WUZEEREE TRIBES: 1.—THE MAHSUD WUZEEREES; 2.—THE AHMEDZYE WUZEEREES; 3.—THE OTHMANZYE WUZEEREES; 4.—THE BITHUNNEE WUZEEREES.

KOHAT lies to the south of Peshawur. Its valley is thirty-five miles long, and, on an average, four miles broad. From Peshawur, through the Afreedee hills, it is reached by two passes, the Jewakee and the Gullee or Kohat; and from the Indus, forming its eastern boundary, it is approached by two passes, the Kooshalgurh and the Kalabagh, through the Khuttuk hills. Again, it is connected with Bunnoo to the south by two passes, the Soorduk, seven miles long, and the Koonh-i-gao, from Nurree to Khurruk, a less direct but safer route. The valley is famous for its salt mines.

*Section I.—The Bungush Pathans.*

These are the principal tribe in the Kohat District, of which they occupy the tract to the north-west. The inhabitants of the Meeranzye Valley are members of this tribe. When Kohat was taken possession of by the British Government, this valley, which at that time belonged to Sultan Mahomed, was overlooked. On the Cabul Government making arrangements for its occupation in 1851, the Meeranzyes petitioned the British Government to be included in the Kohat District; and their petition was granted. The Bungush tribe can muster fifteen thousand fighting men, who are fairly good soldiers. Their territory extends beyond the border into the Khoorum Valley within the limits of Cabul.

*Section II.—The Khuttuk Tribe.*

This tribe occupies the hills to the south of the Peshawur District, the plain between them and the Cabul river, and the eastern division of the Kohat District,

along the right bank of the Indus. They are the dominant tribe of the Kohat Valley, and have possession of the Kooshalgurh Pass, leading from the Indus into Kohat. The Khuttuks are a manly and spirited people, and from the time of the annexation of the Punjab have maintained a loyal allegiance to the British Government. They are considered to be the best-conducted tribe on this frontier. Near the villages of Buhadoor Kheyl, Kurruck, and Lutumur, in the southern Khuttuk hills, are extensive salt mines. The Khuttuks of Bahadoor Kheyl and Lutumur are of the same tribe. Major Rennell Taylor states, that the Khuttuks of the Loaghir Valley and of the Zeokeo, Shawa, Shenwa, and Pukkee, and likewise the Munjaie Khuttuks, are properly subjects of the Khuttuk Khan of Theree.

The Khuttuk tribe traces its descent, says Lieutenant Pollock, from the Kurtanees, styled also Burdooranees, in contradistinction to the Dooranees, from whom the Populzyes, Bamizyes, Suddozyes, Noorzyes, Alekozyes, Eusufzyes, Alezyes, and Barukzyes (divided into Mahomedzyes and Hussunzyes), are descended. The Kurtanees are the progenitors of the Orukzyes of Thyruh, the Afreedees, Bungushes, Momunds, Khuleels, and Daudzyes (*a*). The Khuttuks are divisible into four branches, as follows :—

1. The Khan Kheyl, or relatives of the Khans.
2. The Fakir Kheyl.
3. The Kaka Kheyl.
4. The rest of the Khuttuks.

The eastern and western Khuttuks were originally one tribe under one chief (*b*). Sir Herbert Edwards gives the following as Khuttuk tribes :—

1. Uzjhdu (or great).
2. Lund (little), called also Turki Kheyl.
3. Nasratti.
4. Guddi Kheyl (*c*).

### *Section III.—The Buzotee Tribe.*

A small independent tribe near the Kohat Pass.

### *Section IV.—The Sepah Tribe.*

A small and independent tribe to the south of the Buzotees, on the northern boundary of Kohat, and near the Pass. The fighting men of both tribes are few

(*a*) Rough Notes on the Khuttuks, by Lieut. Pollock. Punjab Government Selections, Vol. I, No. IV, p. 61.
(*b*) The Eastern Khuttuks, by Lieut. Lumsden. Punjab Government Selections, Vol. I, No. V, pp. 62, 63.
(*c*) A Year in the Punjab, p. 100.

in number, but very brave. They are in close proximity to the Afreedees, and yet are in no respect subordinate to them.

*Section V.—The Orukzye Tribe.*

Their territory stretches along the north-west boundary of Kohat, from the Sepah country as far as that belonging to the Zymoosht Afghans. They are one of the largest tribes on the frontier, and can muster upwards of twenty thousand fighting men. The following are some of the principal branches of this tribe; the first three of which reside in the hills adjoining the Kohat District; the remaining three being the Orukzyes, who have come in contact with the British Government:—

Branches of the Orukzyes:

1. The Samilzye.
2. The Hungoo.
3. The Meeranzye.
4. The Shekhan.
5. The Mishtee.
6. The Raabeuh Kheyl.

The coal table-land of Terah is situated in the midst of the Orukzye hills. This is the resort of the people with their cattle in the summer season: in the winter they return to the lower hills on the Kohat frontier. The Hungoo Valley is twenty miles long, by two or three broad; and the plains of Meeranzye, into which it opens, are about nine miles square, and are held by seven fortified villages, which have been taken in charge by the British Government. Formerly, each village was a commonwealth, and all were at feud with one another.

There are a few Orukzyes at Peshawur, Amritsur, and in some other parts of the Punjab.

*Section VI.—The Zymoosht Afghans.*

A small tribe of about five thousand brave fighting men, inhabiting the valley from western or upper Meeranzye to the summit of the Powar Kothul Range.

*Section VII.—The Tooree Tribe.*

This tribe occupies the hills to the south of the Zymoosht territory. Nominally they are subject to the Ameer of Afghanistan, as also are the Zymooshts, but in reality they are both independent. At one time the Toorees committed frequent inroads on the Bungush and Khuttuks villages of Kohat; but these have ceased for a number of years. "They are," says Captain Jones, "far inferior to the Wuzeerees in courage and all manly qualities. With coarse, sensual features there is much of the savage about them. On scenting prey, their eyes dilate; and they evince all the greed and ferocity of wild beasts. In their raids they

are ruthless, and spare neither sex nor age. It was not unpleasing to hear that these men sometimes suffered in their thirst for plunder. On one occasion a party of them wandered off to an encampment, which they believed to be too near our camp to contain Wuzeerees; but they were disappointed. Some of them were killed; and the rest only escaped by the abject submission of placing grass in their mouths, signifying that they were beasts of burden to the Wuzeerees "(a).

### *Section VIII.—The Wuzeeree Tribes.*

The country in the possession of this great tribe lies to the south-west of the Kohat District, or, more specifically, to the west of the Meeranzye Valley and Buhadoor Kheyl, stretching along the north-west frontier of Dera Ishmael Khan, flanking the valley of Bunnoo and the plains of Murwut and Tank. The Wuzeerees hold the Golaree Pass of the Goomul Valley, a pass of scarcely less importance than the Khyber Pass opposite Peshawur, and the Bolan Pass in Scinde, and the Soorduk Pass. Much of the traffic from Afghanistan and the countries beyond enters India through the Golaree Pass, while the Joorduk Pass is the chief line of communication between Bunnoo and Kohat. "The Wuzeeree hills command the outlets of the Koorum and Goombelie rivers into the Bunnoo Valley." The tribe seems to have come originally from that part of the Snowy Range which is situated to the south-east of Jelallabad and Cabul (b). They pass the summer months on the higher peaks of the Sulimani Range. In October many descend with their flocks and herds to the lower Range, on the borders of Kohat and Bunnoo, where they spend the winter months, their lands in the upper hills being occupied, in their absence, by Giljies from further west. The Wuzeerees are thus described by Sir Richard Temple:—"They are," he remarks, "noble savages of pure blood, pastoral habits, fierce disposition, and wild aspect. They are less addicted to internecine contests than other hill tribes. They are bold and ferocious, but as soldiers not equal to the most martial tribes. Many of them live in tents, or in temporary dwellings resembling tents. Some of them have engaged in cultivation, and have encroached on the weaker tribes of the plains. Of these again many will only cultivate during the cold months, and as the heat approaches will reap their crops and retire to the mountains. The tribe generally is quite independent, both of the Cabul and the British Government; but some members of the clan, who have taken up their abode as cultivators in the Bunnoo Valley,

(a) Captain Jones's Letter, pp. 17, 18.
(b) Sir Richard Temple's Report, p. 27.

have become British subjects" (*a*). Captain Jones, Commissioner of Peshawur, in 1860, says, that the unity of the Wuzeerees is proverbial, and that this marked characteristic of the tribe is fostered by peculiar customs and laws. "It is well known," he observes, "that, among Pathans, the avenger of blood is not only privileged but bound to slay any relative of the man who had committed the deed for which vengeance is sought. But Wuzeeree grey-beards of ancient times ruled otherwise. With them the actual murderer must be the only victim. The effect of this wise law is to cement the tribe by avoiding those ramified feuds which, in other places, arise out of indiscriminate vengeance, where an account of blood is handed down from father to son, to be balanced at convenience, and where the friend of yesterday becomes the victim of to-day. Again, the sums of money which, under certain circumstances, are accepted by relatives of the slain, locally denominated 'make-up-money,' are fixed at much higher rates than among other tribes. Wuzeeree life, therefore, is habitually regarded as something valuable. The Wuzeerees also boast that they have no poor man among them. Whenever a family is brought low by deaths, accidents, or raids from without, the clan subscribes to re-establish it—one bringing a bullock, another a camel, a third a blanket, and so on. Thus, there is no incentive to the Wuzeeree to leave his home to seek a subsistence, or to enter foreign service. I have only heard of one Wuzeeree in our army (*b*).

The tribe has few regular villages, but encamps about the hills, its tents, being constructed of "stout black woollen blankets, spread over curved sticks, with sides of coarse matting." The blankets are costly, very durable, and utterly impervious to rain. Cattle and sheep are all kept within the enclosure, which is guarded by large dogs of remarkable ferocity. The Wuzeerees are "tall, muscular, and courageous," and endued with enormous pride. In 1856 they boasted that "they had seen kings coming and going, but had never seen the king who had taken revenge from them" (*c*). It is the peculiarity of this great tribe, says Sir Herbert Edwardes, that 'they are enemies of the whole world.' The only traces of the past left by their ancestors consist of tombs, which have evidently been constructed with great care. The tribe trades largely in salt, the produce of several mines, especially that of Bahadoor Kheyl, a very extensive mine, which formerly supplied the whole of western Afghanistan, as well as other tracts of country, with salt.

(*a*) Sir Richard Temple's Report, p. 28.

(*b*) Letter from the Commissioner and Superintendent of the Peshawur Division, to the Military Secretary to the Punjab Government, pp. 10, 11. Selections from the Records of the Punjab Government, Vol. V.

(*c*) *Ibid*, p. 5.

The Wuzeerees are divided into four principal branches, designated as Mahsud, Ahmedzye, Othmanzye, and Bithunnee.

Some of these have lands within British territory. Major Urmston, formerly Deputy Commissioner of the Bunnoo District, in his 'Rough Notes on that District,' has shown what clans are on either side of the border, and what the number of fighting men which each can command. I shall endeavour to summarize the valuable information he has supplied (*a*).

### *First Branch—The Mahsud Wazeerees.*

#### Tribes beyond the Border.

These occupy the mountainous country west of Tak, and south-west of Bunnoo, about five Afghan marches from the Bunnoo Frontier.

| | | | |
|---|---|---|---|
| 1. *Allizye*—two clans. | | | |
| 1. Shahabee Kheyl—fifteen sub-divisions) | Fighting men, | 1,200 | Their lands are near the Bobur mountain. |
| 2. Munzye—seven sections | Ditto, | 2,300 | Scattered over the Mahsud lands |
| 2. *Shamun Kheyl*—four clans. | | | |
| 1. Cheear Kheyl ... | Ditto, | 600 | At Maidanee, and about the Shuhee Hills. |
| 2. Khullee Kheyl ... | Ditto, | 500 | |
| 3. Buddeenzye ... | Ditto, | 800 | |
| 4. Gully Shye ... | Ditto, | 1,000 | Near Oolama, west of Kaneegoorum. |
| 3. *Bullolzye*—three clans, styled collectively Haimul Kheyl. | | | |
| 1. Abdoollee—eleven subdivisions ... | Fighting men, | 2,500 | About Mookeem. Trade largely in iron found in their hills. |
| 2. Malik Shahee ... | Ditto, | 800 | About Kaneegoorum. Trade in iron. Are noted robbers. |
| 3. Nuzzur Kheyl ... | Ditto, | 900 | About Kaneegoorum. Great cultivators in the hills. |
| 4. *Band Kheyl* ... | Ditto, | 300 | In Mokeen. |
| 5. *Nanoo Kheyl*—four clans. | | | |
| 1. Hybut Kheyl ... | Ditto, | 1,400 | Scattered about the Mahsud territory. |
| 2. Umar Kheyl ... | Ditto, | 200 | In Mokeen. Cultivators. |
| 3. Kookurree ... | Ditto, | 600 | |
| 4. Woomur Kheyl ... | Ditto, | 200 | |
| 6. *Shingee* ... | Ditto, | 1,200 | Chiefly resident near the Durrahs in the Tak Ilâqa. |
| | | 14,500 | |

(*a*) Notes on the Bunnoo District, by Major H. B. Urmston, Deputy Commissioner, pp. 5, 8, 11-16, Selections from the Records of the Punjab Government, New Series, No. I.

The Mahsud Wuzeerees bear no good will to the Ahmedzyes and Othmanzyes. They are a powerful tribe of great fighting propensities.

*Second Branch—The Ahmedzye Wuzeerees.*

I.—TRIBES WITHIN BRITISH TERRITORY.

| | | | | |
|---|---|---|---|---|
| 1. | *Speerkye*—two clans. | | | |
| | 1. Soodun Kheyl ... | Fighting men | 600 | In the Thull, or desert, to the north of the Khoorum river. |
| | 2. Mahmud Kheyl, or Mohmund Kheyl | Ditto, | 600 | Nearer the hills, where the Khoorum enters the plains. |
| 2. | *Hatti Kheyl* ... | Ditto, | 1,200 | In the Thull. |
| 3. | *Bizzun Kheyl* ... | Ditto, | 800 | Ditto. |
| 4. | *Umarzye* ... | Ditto, | 800 | Ditto. |
| 5. | *Painda Kheyl* ... | Ditto, | 200 | Ditto. |
| 6. | *Bodeen Kheyl* ... | Ditto, | 50 | Ditto. |
| | | Total ... | 4,250 | |

II.—TRIBES BEYOND THE BORDER.

| | | | | |
|---|---|---|---|---|
| 1. | *Seerkee Kheyl* ... | Fighting men, | 800 | Half occupy a part of the Thul in British Territory, and are called Muddee Kheyl. The remainder are in the hills, south of the Khussoor Pass. |
| 2. | *Bomee Kheyl* ... | Ditto, | 2,500 | The Zullee Kheyls, near the Goomut Pass in Tak Ilâqa, are a branch of this tribe. The rest are scattered about the Mahsud territory. |
| 3. | *Khanee Kheyl* ... | Ditto, | 400 | At Turrup, near the Khoorum, a few miles beyond British territory. |
| 4. | *Khojul Kheyl* ... | Ditto, | 1,200 | On the banks of the Khoorum, from the Thull, Billund Kheyl, towards Hungoo, in Kohat. |
| 5. | *Soodee Kheyl* ... | Ditto, | 600 | A branch of the Speerkye. Near the Wanha hills, west of the Mahsuds. |
| | | Total ... | 5,500 | |

The Umarzyes were ejected from Bunnoo for disorderly conduct soon after our taking possession of the country; and for a time some of their men were prisoners in our hands. The Hatti Kheyls "cultivate lands on the Thull, under the Burghonuttoo and Chushmeh springs, and also in the neighbourhood of Goor. Their grazing ground extends from Burghonuttoo on the one side, to near Zerkye in the Khuttuk Range on the opposite side, of the valley" (a). They also trade largely in salt. The Painda and Bodeen Kheyls are intermingled with the Speerkye clans on the Dhummye Thull. The Bizzun Kheyls have also lands in the Peeng hills, between the Goomuttee and Burghonuttoo Passes.

In his "Year in the Punjab" Sir Herbert Edwardes has the following interesting observation on the characteristics of the Ahmedzyes, as contrasted with the Bunnoochees, whom they wronged and plundered:—"Proud, patriotic, and united among themselves, austere and simple in their own manners, but hospitable to the stranger, and true to their guest against force or corruption, the Ahmedzyes stood aloof from the people they oppressed, and looked on in contempt at their cowardly submission, their disunited efforts against the Seikh invader, their lying dealings with each other, their treacherous assassinations at the board, and the covetous squabbles with which they converted into a hell the heavenly valley given them by Nature" (b).

### *Third Branch—The Othmanzye Wuzeerees.*

### I.—Tribes within British Territory.

Two Divisions.

*First—Bukkee Kheyl.*

| | | | | |
|---|---|---|---|---|
| 1. Tuktee Kheyl | ... | Fighting men, | 600 | The Bukkee Kheyls cultivate the lands on both banks of the Tochee. They are responsible for the Tochee Pass, and, conjointly with the Khanee Kheyls, are responsible for the Khussoora and Khissoor Passes; the former situated between the Ishmael and Oocha hills, he latter running between the Roocha and Mungree mountains. |
| 2. Nurmee Kheyl | ... | Ditto, | 500 | |
| 3. Serdee Kheyl | ... | Ditto, | 400 | |

(a) Major Reynell G. Taylor's Memorandum on Dera Ishmael Khan, p. 93.
(b) A Year in the Punjab, by Major Herbert B. Edwardes, Vol. I, pp. 105, 106

*Second—Janee Kheyl.*

| | | | |
|---|---|---|---|
| 1. Momeet Khan Kheyl ... | Fighting men, 1,000 | | The Janee Kheyls cultivate the lands on either side of the Fort called after their name. They are responsible for the Shuktoo or Sukdoo and Kurra Rushta Passes, opposite their villages. |
| 2. Hindî Kheyl ... | | | |
| 3. Reshmeea Kheyl ... | | | |
| 4. Buchakye ... | | | |
| 5. Idia Kheyl ... | | | |
| Total within British Territory ... | | 2,500 | |

## II.—Tribes beyond the Border.

| | | | | |
|---|---|---|---|---|
| 1. | *Mahmeet*—three sections ... | Fighting men, | 3,500 | |
| | 1. Hussun Kheyl ... | | ... | In the Ketee Durrah, joining the Khoorum above Zuram. |
| | 2. Woozee Kheyl ... | | ... | At the head of Khussoor Pass. |
| | 3. Several minor clans ... | | ... | Between the Birmiel mountains and Ketee Durrah. |
| 2. | *Munzar Kheyl* ... | Ditto, | 600 | Chiefly in the Moorgha Ilâqa, at the head of the Tochee Pass, west of Dour. |
| 3. | *Mudda Kheyl* ... | Ditto, | 2,500 | Near the Goor mountain, south of Dour. |
| 4. | *Toree Kheyl* ... | Ditto, | 3,000 | Near the Khussoor Durrah, and at Sheeratulla, about fifteen miles from the Khoorum outpost, north of Dour. |
| 5. | *Cabul Kheyl* ... | Ditto, | 3,200 | Both banks of the Khoorum, and also in Kohat. |
| 6. | *Malik Shahee* ... | Ditto, | 400 | One-half occupy lands with the Janee Kheyls in the British territory : the other half being intermingled with the Cabul Kheyls. |
| | Total beyond the Border ... | | 13,200 | |

The lands of the Tukhtee Kheyls "lie on the edge of the Meree Tuppahs, on the north bank of the Tochee, around the Tochee outpost, and below it, opposite the Muddun Tuppah, on the south bank." Those of the Nurmee Kheyls adjoin the lands of the Serdee Kheyls; while those of the latter are situated in the country lying between the Tochee outpost and the lands of the Janee Kheyls, in the centre of the great Thull. There is an old dispute between the Toree Kheyls and the Mahsud Wuzeerees.

### *Fourth Branch—The Bithunnee Wuzeerees.*

### I.—Tribes within British Territory (*a*).

| | | | | |
|---|---|---|---|---|
| 1. | Ali Kheyl | Fighting men, | 300 | Occupy the hills near the Peyzoo Pass, and to the westward. |
| 2. | Bobur | | | |
| 3. | Mulla Kheyl | | | |

### II.—Tribes Beyond the Border.

Fighting men, 1,700

The Bithunnees in British territory were once notorious robbers, but have much reformed since they came under British rule. An old feud subsists between them and the Meanees.

Respecting the character of the Wuzeeree tribes, Major Reynell G. Taylor quotes the language of Mr. Elphinstone, who says, that "they are remarkable for their peaceable conduct among themselves, and have neither wars between clans, nor much private dissension. Though they are notorious plunderers, the smallest escort secures a traveller a hospitable reception throughout the whole tribe. Their manners are haughty, and their voices are loud and commanding; but they are gentle and good-tempered in their intercourse with their guests and with each other. Such is their veracity, that if there is a dispute about a stray goat, and one party will say it is his, and confirm his assertion by stroking his beard, the other instantly gives it up without suspicion of fraud." "Though Major Edwardes (Sir Herbert)," Major Taylor remarks, "has taken exception to this last paragraph, I should say that altogether nothing could be more truthful than these passages. The Wuzeerees are, undoubtedly, the most unanimous of all the Afghan tribes that we are acquainted with. They never quarrel among themselves; safeguards are always respected by them; and though, as Mr Elphinstone says, proverbially addicted to plundering, I have known large bodies of them live from one year's end to another without falling into any impropriety of the kind. With regard to their veracity, I consider the eulogy in a great degree correct and deserved. The possession of such an extent of virtue would not, however, make it incumbent on them to adhere to truth in their dealings with Bunnoochees, Khuttuks, or Government officials; their duties towards such being quite another affair in Wuzeeree ethics. I never remember to have heard of a Wuzeeree, or body of Wuzeerees, enticing an enemy into their power by false overtures, and then wreaking their vengeance on him; nor of their undertaking to guide or

(*a*) These are situated in the Dera Ishmael Khan District, but for the sake of uniformity, as belonging to the great Wuzeeree family, are introduced here.

guard a man or kafilah (caravan) through their country, and then falling on it. I wish I could say as much, in either case, for the Bunnoochees or other Afghan tribes of my acquaintance, who pretend to higher civilization, and who would speak of the Wuzeerees as ignorant savages, or, as the often used expression is—animals" (*a*).

The women of the tribe are not required to labour. The custom prevails among the Wuzeerees of a woman choosing a man for her husband. This is done by her sending a hair-pin to the man on whom she has set her affections, with the request that he should with it pin a handkerchief on his cap. Should he reciprocate her attachment he carries out her wishes, and when doing so names the woman who has sent the pin, and whom he is obliged to marry forthwith (*b*).

(*a*) District Memorandum on Dera Ishmael Khan, by Major Reynell G. Taylor, Deputy Commissioner, pp. 85, 86. Selections from the Records of the Government of India, Foreign Department, No. XII.

(*b*) Elphinstone's Cabul, Vol. II, p. 81.

# CHAPTER V.

## TRIBES OF THE NORTH-WEST FRONTIER.—*(Continued.)*

### IV.—TRIBES OF DERA ISHMAEL KHAN AND ITS BORDERS.

SEC. I.—THE BUNNOOCHEE TRIBE. SEC. II.—THE MURWUTEE TRIBE. SEC. III.—THE BITHUNNEE TRIBE. SEC. IV.—THE CHIEFS OF DERA ISHMAEL KHAN. SEC. V.—THE CHIEFS OF TANK OR TAK. SEC. VI.—THE CHIEFS OF KOLACHEE. SEC. VII.—THE MITHANEE TRIBE. SEC. VIII.—THE NOOTKANEE TRIBE. SEC. IX.—THE LUND TRIBE. SEC. X.—THE SHEORANEE TRIBE. SEC. XI.—THE OSHTERANEE TRIBE. SEC. XII.—THE KHAROT TRIBE. SEC. XIII.—THE DOULAT KHEYL TRIBE. SEC. XIV.—THE ESAU KHEYL TRIBE. SEC. XV.—THE KHYSSORE TRIBE. SEC. XVI.—THE BABHUR TRIBE. SEC. XVII.—THE NASSUR TRIBE. SEC. XVIII.—THE GUNDAPOOR TRIBE. SEC. XIX.—THE MEAN KHEYL TRIBE. SEC. XX.—THE STURIANEE TRIBE. SEC. XXI.—THE SARWANI TRIBE. SEC. XXII.—THE BAKHTIAREE TRIBE.

A RANGE of hills, lying almost at right angles with the Sulaimani Range and the Indus, divides the district of Dera Ishmael Khan into two portions. In proceeding from one side to the other you must do so by either the Peyzoo or the Mulezye Passes intersecting the Range. To the north of these passes is the Bunnoo Valley.

*Section I.—The Bunnoochee Tribe (Luhânee).*

This tribe is descended from Shah Farid, or Shîtak, who formerly had possession of the Shawâl hill, whence he with his sons, about five hundred years ago, made inroads on the Bunnoo Valley, inhabited by Mangels, Hanees, and Khuttuks, whom he dispossessed. Bunnoo at one time belonged to the Kings of Delhi, but afterwards formed part of the kingdom of Cabul (*a*). It subsequently became a prey to the Wuzcerees and Seikhs.

The Bunnoochee differs greatly from the Wuzeeree. He is small in stature, and has frequently a peculiar shrivelled appearance. His habits are low and repulsive. He seems to be unable to speak the truth, even though he may know

(*a*) Bannu; or, Our Afghan Frontier, by Mr. S. S. Thorburn, B.C.S., Settlement Officer of the Bunnoo District, pp. 14, 16, 17.

that the subject on which he is to give his testimony is of great moment. "Taken as a class," says Major Reynell Taylor, "the Bunnoochees are vicious, false, backbiting, treacherous, cruel, and revengeful. They certainly are the worst dispositioned men I have ever had to deal with. A Bunnoochee, either from private spite, or some petty object of his own, will deliberately give false evidence in Court, such as for aught he knows or cares may lead to the execution of one or more men under trial; and this without a shadow of compunction. They are also the class most naturally addicted to assassination that I have met with, having that fatal attachment to the use of the short knife or dagger, which more than anything stamps the character of the true assassin" (*a*). Sir Herbert Edwardes says of the Bunnoochees, that "they have all the vices of Pathans rankly luxuriant, the virtues stunted. Except in Scinde, I have never seen such a degraded people. Although forming a distinct race in themselves, easily recognizable, at first sight, from any other tribe along the Indus, they are not of pure descent from any common stock; but are descended from many different Afghan tribes, representing the ebb and flow of might, right, possession, and spoliation, in a corner of the Cabul empire, whose remoteness and fertility offered to outlaws and vagabonds a secure asylum against both law and labour. Every stature, from that of the weak Indian to that of the tall Durânee; every complexion, from the ebony of Bengal to the rosy cheek of Cabul; every dress, from the linen garments of the south to the heavy goat skins of the eternal snows,—is to be seen promiscuously among them, reduced only to a harmonious whole by the neutral tint of universal dirt" (*b*).

The Bunnoo Valley is rich and fertile. The only part not cultivated is the Thull at the foot of the mountains. The Wuzeerees took possession of a portion of the cultivated tiact many years ago, and still retain it. The villages are well built; but their fortifications, which once surrounded them, have been removed. Formerly, there were four hundred forts within the Bunnoo territory. All these were destroyed by Sir Herbert Edwardes when Deputy Commissioner of the district.

The Bunnoochees are fanatical Mahomedans, and are staunch disciples of the great high priest, or Akhoond, of Swat.

An intensely interesting and most exhaustive account of the Bunnoochees and their Valley has lately been written by Mr. S. S. Thorburn, of the Bengal

(*a*) Major Taylor's Memorandum on Dera Ishmael Khan, p. 112.


(*b*) A Year in the Punjab Frontier, in 1848-49, by Major Herbert B. Edwardes, Vol. I, pp. 70, 71.

Civil Service, who deserves immense praise, and other good things likewise, for his painstaking labours in the production of so excellent and useful a work.

*Section II.—The Murwutee Tribe.*

The Murwut territory lies to the south of the Bunnoo Valley, and to the north of that occupied by the Bithunnees. It has three divisions, or tuppahs, namely, Dreypelarah, Baram, and Moosah Kheyl. Formerly, Murwut belonged to the Nawab of Derah, before the Seikhs took possession of the country beyond the Indus. It is watered, but insufficiently, by the Khoorum and Goomul.

Physically the Murwutees are far superior to the Bunnoochees. They are a fine, manly race, tall and fair, and are not guilty of the mean and detestable practices of their neighbours. They will not rob or steal, but are a noble and high-spirited people; yet when once their passions are aroused, it is by no means easy to soothe them again. They are simple and upright, and are more advanced in civilization than many of the border tribes. This especially applies to the inhabitants of Meanwallee and Esau Kheyl, who speak a broken Punjabee instead of Pushtoo. The worst feature of the Murwutees is the spirit of faction which prevails among them, and which often caused bloodshed in former times. The community is divided into two parties. Sir Herbert Edwardes says of the Murwutees, that "they are one of the finest races of the Trans-Indus—tall, muscular, fair, and often rosy-cheeked." "They are frank and simple in their manners with strangers; and distinguished from all the Pathan tribes, with which I am acquainted, by a more generous treatment of their women" (*a*).

These have already been described in the account of the tribes of the Kohat District and its borders.

*Section IV.—The Chiefs of Dera Ishmael Khan.*

The Nawab of Dera Ishmael Khan is of the princely house of the Suddoozyes. The family lost the great power which they once enjoyed when the Seikhs annexed the province to the Punjab; but are now in possession of a large jaghire, which they have received from the British Government. They occupy the whole of Choudwan and a considerable portion of Dera Ishmael Khan Proper.

*Section V.—The Chiefs of Tânk or Tâk.*

The Tânk Valley is like the Bunnoo Valley in fertility and beauty. It is connected with Bunnoo by the Mulizye Pass, and with Murwut by the Pyzoo Pass.

(*a*) A Year in the Punjab, Vol. I, p. 359.

The chief was ejected from his territory by the Seikhs, but was restored by the British Government in 1848.

*Section VI.—The Chiefs of Kolachee.*

The lands both of Tânk and Kolachee are much exposed to the Sheoranees and Wuzeerees. Much of this territory has been mortgaged for many years, greatly to the injury of the cultivators.

*Section VII.—The Mithanee Tribe.*

This is a tribe inhabiting the Ghubber mountain, situated between Bunnoo and Tânk. Formerly, they were notorious for their plundering propensities, and were in perpetual collision with the Wuzeerees.

*Section VIII.—The Nootkanee Tribe.*

This tribe has been described in the account of the Belooch tribes of Dera Ghazi Khan and its borders.

*Section IX.—The Lûnd Tribe.*

A description of this tribe is given in the account of the Belooch tribes of Dera Ghazi Khan and its borders.

*Section X.—The Sheoranee Tribe.*

The Sheoranee hills extend from a little below the Goomul river for about fifty miles southwards. Here is the high square-shaped mountain called Takht-i-Sulaiman, or Solomon's Throne, which gives its name to the entire Sulaimani Range, which is the north-west frontier of India, and runs parallel with the Indus for three hundred miles. At the base of Solomon's Throne is the Zerkunnee Pass, which is of great importance, as through it much traffic proceeds en route to Kandahar, or from that city to British territory.

The Sheoranees are a warlike people, with grey eyes, and high cheek-bones, but are not equal in stature to Wuzeerees. They are an independent tribe, and can raise a force of upwards of five thousand fighting men. Their character as neighbours does not stand high, for they have frequently come into collision with the tribes of Tâk, Kolachee, Durrabund, and Choudwan, arising generally from raids which they have made upon these lands. Their plundering excursions were at length stopped in 1853, when a strong force was sent against

them, by which some of their fortifications and thirteen of their principal villages were destroyed, and much property was seized (*a*). The Sheoranees resemble the Babhurs in manners and customs. Their dress generally consists of a coarse blanket thrown over their shoulders and fastened at the waist. They differ from other Afghans, says Elphinstone, in that a father gives a dowry on the marriage of his daughter, while the rest receive payment for their daughters when married.

### *Section XI.—The Oshteranee Tribe.*

A small tribe inhabiting the hill to the south of the Sheoranee territory, where they are independent. Many, however, cultivate the lands at the foot of the hills, and are consequently living within British jurisdiction. They are a bold and courageous people, but abstain from making incursions on the estates of their neighbours, to which the hill tribes are so prone, and to which themselves were formerly addicted. The Oshteranees, says Major Reynell Taylor, "are a very fine class of men, brave in fight, and quiet and well disposed in peace. Their possessions, either in our territories, or out of them, are not extensive, and their means of livelihood are limited" (*b*). Their principal villages are Khooeebharah Pewar, and Wuch Khooeebharah, beyond the limits of British jurisdiction. They have lands, however, below the hills within our territory, in the neighbourhood of Koorwallee.

### *Section XII.—The Kharot Tribe.*

These pasture their cattle in Tâk, at the *debouché* of the Gomul. They are among the principal caravan traders between Central Asia and India (*c*). Mr. Elphinstone affirms that they are a division of the Ghilji Afghans, inhabiting "the country situated to the east of Kuttawaz, among the branches of the Range of Soliman." He also states, that the entire tribe consists of only five or six thousand families.

### *Section XIII.—The Doulat Kheyl Tribe.*

A tribe to the south of the Murwutees. Their chief town is Tuck, by which the great road to Cabul runs, following the course of the Gomul for a considerable distance.

(*a*) Sir Richard Temple's Report, pp. 33, 34.
(*b*) Major Reynell Taylor's Memorandum on Dera Ishmael Khan, p. 148.
(*c*) A Year in the Punjab, by Major Herbert Edwardes, Vol. I, p. 453.

### *Section XIV.—The Esau Kheyl Tribe.*

Esau Kheyl is a small tract of country forty miles in length, parallel with the Indus, and is south of the Kalabagh salt mines, and north of the Khyssore Range. The tribe is divided into four clans, namely :—

1. Zukkoo Kheyl.
2. Mummoo Kheyl.
3. Budunze.
4. Uppoo Kheyl.

Elphinstone says, that the Esau Kheyls are of a swarthy complexion, and more like Indians than Persians.

### *Section XV.—The Khyssore Tribe.*

A tribe inhabiting the hills to the south of the Esau Kheyls.

### *Section XVI.—The Babhur Tribe.*

A tribe found at Choudwan, a section of the eastern Daman of the Sulaimani Range. Sir Herbert Edwardes says of them, that they are the "most superior race in the whole of the Trans-Indus countries of the Punjab. In complexion, too, they are the fairest, and show the most evident traces of northern extraction" (*a*). They are a civilized and wealthy people, addicted to commerce.

### *Section XVII.—The Nassur Tribe.*

A tribe by the Zirkunnee Pass on the border of Kolachee and Darâbund. They are a wandering tribe like the Kharots, with this difference, that while the Kharots have a country of their own, the Nassurs have no lands whatever, but lead a vagabond life, travelling about in large and powerful companies with their flocks and herds and camels.

### *Section XVIII.—The Gundapoor Tribe.*

These came from Speen in Afghanistan, and are settled in a section of the Daman below the Sulaimani Range, having Tâk on the north, Darâbund on the south-west, and Dera Ishmael Khan on the east and south-east; a barren and unpropitious region, with scarcely a shrub or tree upon it. The Gundapoors were once divided into the following six clans :—

1. Ibrahîmzyes.
2. Yâqûbzyes.
3. Husainzyes.
4. Khûbizyes.
5. Umrânzyes.
6. Dreiplaruhs.

The Gundapoors have several large villages or towns, some of which are Kolachee, Takwara, and Lonee. They carry on a great trade with Khorassan and India; but are rude both in manners and appearance.

(*a*) A Year in the Punjab, by Major Herbert Edwardes, Vol. I, p. 563.

The tribes of the Daman differ considerably from the Bardarânis. The men are large and bony, often fair, and wear long hair and beards. In place of the cap and loose shirt they cover their heads with a turban, and their bodies with a close fitting dress.

### *Section XIX.—The Mean Kheyl Tribe.*

A branch of the great Lohânî family. They occupy Darâbund, a small section of the Daman Proper, on the south and south-west of the country inhabited by the Gundapoors. The tribe has two branches, the Sot Kheyl and the Hussain Kheyl, each of which is divided into a number of clans, as follows:—

*Clans of the Sot Kheyl Branch.*

| | |
|---|---|
| 1. Sayid Kheyl. | 6. Shâhî Kheyl. |
| 2. Shâdî Kheyl. | 7. Mulla Kheyl. |
| 3. Balooch Kheyl. | 8. Gholâm Kheyl. |
| 4. Ukka Kheyl. | 9. Pussunnee. |
| 5. Ubba Kheyl. | |

*Clans of the Hussain Kheyl Branch.*

| | |
|---|---|
| 1. Oomerzye. | 4. Moosehzye.<br>Sub-Clans:—<br>i. Tajoo Kheyl. iii. Muddee Kheyl.<br>ii. Khanno Kheyl. iv. Mummundzye. |
| 2. Vurrookî. | |
| 3. Mussha Kheyl. | 5. Zukkorî. |

The most powerful of these clans are the Moosehzyes, who hold one-fourth part of the country (*a*).

### *Section XX.—The Stûriânee Tribe.*

This tribe lies to the south of the Babhurs. They conquered their land from the Beloochees. Formerly, the Stûriânees were entirely pastoral, but many of them have become merchants and traders.

### *Section XXI.—The Sarwânî Tribe.*

A small tribe, nearly extinct; formerly, in conjunction with the Bakhtiârîs, in possession of the Darâbund territory, from which they were dispossessed by the Mean Kheyls.

### *Section XXII.—The Bakhtiârî Tribe.*

A tribe originally from Persia occupying a portion of the Darâbund (*b*). They are now much intermingled with the Mean Kheyls.

(*a*) A Year in the Punjab, by Major Herbert B. Edwardes, Vol. I, p. 529.
(*b*) *Ibid*, p. 528.

# CHAPTER VI.

## TRIBES OF THE NORTH-WEST FRONTIER.—*(Continued.)*

### V.—TRIBES OF DERA GHAZI KHAN AND ITS BORDERS.



The city of Dera Ghazi Khan was founded in the reign of the Emperor Akbar by Ghazi Khan, a Belooch, who was made governor of the district now called after him. He promoted the cultivation of the land, dug the Kustoree and Manka canals, and was in every respect an excellent ruler. He died in 1573, and was buried at Chorutta, where his tomb may still be seen. The entire district of Dera Ghazi Khan is two hundred and six miles in length.

The Beloochee tribes occupy this district in great force. Some of them are found also in Scinde, and a short description of them is given in the account of the tribes and castes of that province. Everywhere the Beloochees are an illiterate people, and possess few, if any, books in their own language. They have a small number of books written in the Persian language, from which, and from the songs sung by native bards, they take their traditions. Respecting their origin, an old Persian volume, in the possession of the Dûmbki chief of Lehree, in Kutch (Khelat), the acknowledged head of the Beloochee tribes, affirms, that "the country of the Belooch race was formerly Aleppo, in Arabia; and that they are descended from Mîr Hamza, son of Abdul Mahtab, who lived in Arabia in the time of Hazrat Imâm Husain, to whom they looked as their spiritual guide" (*a*). The traditions of the Beloochees are in accordance with the statement that they

**(*a*) Notes on the Dera Ghâzî Khân District and its Border Tribes, by R. B. J. Bruce, Esq. Selections from the Records of the Government of the Punjab and its Dependencies, p. 9.**

are of Arabian extraction. The Beloochees were for ages a wandering people scattered about many countries, before they finally settled down in Beloochistan, Scinde, the Punjab, and other provinces, in which they now reside. The irregular habits which they acquired will partly account for the meagreness of their literature, and also for their ignorance.

They are divided into numerous tribes and clans, each tribe, or *tomun*, being under a chief, or *tomundar;* and each clan, or *para*, being subject to a superior, or *muqaddam*. The clans are sub-divided into septs, or *palli*, each having its head; and the septs again are split up into families. The *tomundar* and *muqaddam* are hereditary officers. "The constitution of the Belooch tribes," says Mr. Bruce, "is a sort of limited monarchy. The heads of sections and sub-divisions of sections are responsible to their chiefs. Thus there is a system of responsibility running through the whole body. From ancient usage the Beloochees look up to their chief, or *sirdar;* and if he is a man of common energy and ability, he has immense power over his tribe. Too often, however, from incapacity or laziness, they do not exercise their power; and the consequence is, that the tribe becomes disorganized. When the general interests of the tribe are at stake, they cannot act with impunity contrary to the wishes of the *muqaddams* or councils of the tribe" (*a*). The *tomundar* is well supported by his tribe, and receives a fifth part of the produce of the soil, and also a fifth portion of the spoils taken in war or on a predatory excursion. Much animosity subsists between the tribes, which is remarkable, considering that they are one and the same race. The families and clans of a tribe, however, live together in great amity and peace.

Physically there is a striking contrast between the Beloochee and the Pathân. The former is "a thin wiry man, while the Pathân is stout and able-bodied." He is distinguished for hospitality, and retains the custom, prevalent among the tribes of Arabia, of receiving the traveller into his house, and entertaining him, whether friend or foe. His method of fighting is peculiar, and much more efficacious than that of the Pathân. "The Belooch dismounts, and pickets his mare, and then enters the *melée*, sword and shield in hand; while the Pathân engages with his matchlock from a distance, if possible under cover, and seldom closes with his adversary" (*b*).

One excellent characteristic of this race is, the respect which they show to the female sex. This is well shown by Mr. Bruce. "In all their wars and blood

(*a*) Notes on the Dera Ghâzi Khân District and its Border Tribes, by R. B. J. Bruce, Esq. Selections from the Records of the Government of the Punjab and its Dependencies, p. 13.

(*b*) *Ibid*, p. 13.

feuds, which they carry on with the most implacable enmity," he remarks, "they never molest women or children. When the alarm is given in a village that the enemy is near, the men fly with their flocks up the nearest hill, while the women and children remain in the village. Finding the prey flown, the invading party enter the hamlet, have a conversation with the women, smoke their hookahs, and then return without committing any outrage. When circumstances on the frontier prevent the Beloochees inside the border from going into the hills, they have no hesitation in sending in their women; and at all seasons of the year large parties of Belooch women are found wandering fearlessly about the hills, pulling the dwarf palm, or collecting fuller's earth." This contrasts strongly with their treatment of women when suspected of immorality. "They are very jealous of their women; and if they find them holding intercourse with any other man, they generally murder both parties. In the hills it is a common custom to murder the man, and tell the woman to go and hang herself, which she does. Thus the Beloochees under British rule consider that the greatest grievance they are subject to is, our laws about adultery; and that in this one matter it is very hard that they should not be allowed to take the law into their own hands, as, from their customary sensitiveness or shame. they are precluded from bringing their cases into our law courts" (*a*).

Although Mahomedans, the Beloochees are free from religious bigotry and fanaticism. They belong to the Sunî sect So great is their laxity in religion that they pay "little attention to fixed times of prayer, pilgrimages, alms, tithes, fasts, and so forth;" and delight in the chance of their religious ceremonies being vicariously performed. For instance, the chief is able to keep the Ramzân fast not merely for himself, but also for the whole tribe. On the other hand, they are prone to superstition,and believe in omens, flights of birds, astrology, lucky days, charms, ghosts, and the like.

The Beloochees have many fine qualities; and by reason of them are greatly superior, on the score of virtue, to the Pathân race. They are faithful and truthful, and, as has been already stated, are kind and considerate in their treatment of women. "The Afghans (or Pathâns) swore not to molest our troops when retiring from Cabul; and the result is known. The Beloochees (of the Murree tribe) swore to keep faith with Captain Brown and his garrison in Kahun; and escorted them safely to the plains of Kutchee, although quite at their mercy, and dependant

(*a*) Notes on the Dera Ghâzi Khân District and its Border Tribes, by R. B. J. Bruce, Esq. Selections from the Records of the Government of the Punjab and its Dependencies, pp. 14, 15.

on them even for water" (*a*). They have also their bad qualities. Arrogance is one; contempt for honest labour is a second; readiness to take offence is a third. They are, however, improving; and many of them are trying their hands at agriculture, and are gradually overcoming their national antipathy to this means of obtaining a livelihood (*b*).

*Section I.—The Mazârî Tribe.*

This tribe inhabits a small tract of country, forty miles long by twenty broad, the principal town of which is Rajhan, where the chief resides, one hundred and ten miles distant from Dera Ghâzî Khân. On one side are the hills, and on the other, the Bhawulpore State, while a considerable portion of the territory is dense jungle, through which flow several streams connected with the Indus.

Formerly, the Mazâris were a turbulent race, and even now do not bear a good character with British officials. They have been kept in order, however, and their warlike spirit has been repressed, mainly by the skill and energy of Imâm Bakhsh Khân, uncle of the Chief, Shere Mahomed Khân. He is the acting chief of the tribe, and for his good offices has been made an Honorary Magistrate by our Government. "He has never spared his own clansmen," says a late Deputy Commissioner of Dera Ghâzî Khân, "but has invariably seized them, and sent them up for punishment. Few men have ever had so difficult a task to perform in its way as that which Imâm Bakhsh Khân has accomplished. In an isolated position, thrown on his own resources, tempted by natural prejudices to favour his clansmen, and cover their offences, with enemies within the tribe, (not the least difficult to contend against being his own nephew, the hereditary chief of the tribe,) he has always endeavoured to carry on his duties without fear, favour, or affectation" (*c*).

By reason of "its numbers, position, and connexions," says Mr. Bruce, this tribe is "one of the most, if not the most, important tribe on the whole frontier." It is divided into four great branches, the Beluchani, Rûstamani, Masidani, and Sargani, which are again sub-divided into fifty-seven clans, as follows :—

*First Branch.—The Beluchani Clans.*

| | | |
|---|---|---|
| 1. Gulsherani. | 4. Machiani. | 8. Hybutain. |
| 2. Mistakani. | 5. Hyderanzye. | 9. Radani. |
| 3. Azadani. | 6. Saidazye. | 10. Batilani. |
| | 7. Khodadani. | |

(a) Notes on the Dera Ghâzî Khân District, by R. B. J. Bruce, Esq., p. 14.

(b) See the Chapter on the Tribes and Castes of Scinde—the Beloochees—Vol. III, yet to be published.

(c) Memorandum on the Belooch Tribes in the Dera Ghâzî Khân District, by Captain C. Minchin, formerly Deputy Commissioner of Dera Ghâzi Khân, pp. 26, 27.

*Second Branch.—The Rûstamani Clans.*

| | | |
|---|---|---|
| 1. Pîrkani. | 8. Shabakani. | 16. Golab. |
| 2. Murani. | 9. Minglani. | 17. Lalani. |
| 3. Adiani. | 10. Dharwani. | 18. Gulani. |
| 4. Harwani. | 11. Surwani. | 19. Esam. |
| 5. Bangrani. | 12. Nazani. | 20. Gulrain. |
| 6. Abdulani. | 13. Chaunglani. | 21. Bannû. |
| 7. Kaiserani. | 14. Zumkani. | 22. Tâlpûr. |
| | 15. Meriari. | |

*Third Branch.—The Masidani Clans.*

| | | |
|---|---|---|
| 1. Selatani. | 9. Wohani. | 17. Markani. |
| 2. Loolais. | 10. Nozkani. | 18. Pûhitani. |
| 3. Dûlani. | 11. Lutani. | 19. Isain. |
| 4. Nûkani. | 12. Haurani. | 20. Joar Kain. |
| 5. Sanjrani. | 13. Surija. | 21. Sumlani. |
| 6. Sehalaf. | 14. Gerani. | 22. Rûrkalli. |
| 7. Sanidani. | 15. Tukerani. | 23. Shulain. |
| 8. Shakija. | 16. Bhamberani. | |

*Fourth Branch.—The Sargani Clans.*

| | |
|---|---|
| 1. Sargani. | 2. Jallon (*a*). |

## *Section II.—The Drîshak Tribe.*

The Drîshaks affirm that the Mazârîs preceded them in the occupation of the plains. They profess to be descendants of Hath, the son of Jelal. This is a frontier tribe, and occupies the land to the south of the Gûrchânis, between the Pitoke Pass to the north and the Shori Pass to the south, situated entirely on the plains. The chief exhibits praiseworthy energy in "making new cuts from canals, and bringing new land under cultivation." The tribe is divided into six branches and twenty-three clans, as follows :—

*First Branch.—The Kirmani Clans.*

| | |
|---|---|
| 1. Kirmani. | 3. Mandwani. |
| 2. Nûkani. | 4. Isani. |

*Second Branch.—The Mingwani Clans.*

| | | |
|---|---|---|
| 1. Mingwani. | 2. Malwani. | 3. Ahmdani. |

*Third Branch.—The Gunefaz Clans.*

| | |
|---|---|
| 1. Saudani. | 2. Gamdani. |

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq., p. 31.

*Fourth Branch.—The Sargani Clans.*

| | | |
|---|---|---|
| 1. Brohmani. | 3. Arshwani. | 5. Kattuhal. |
| 2. Mohindani. | 4. Mitani. | |

*Fifth Branch.—The Arbani Clans.*

| | | |
|---|---|---|
| 1. Arbani. | 4. Mazarani. | 7. Marani—main. |
| 2. Chûtani. | 5. Maridani. | 8. Mazzerani. |
| 3. Nartani. | 6. Pliaitani. | |

*Sixth Branch.—The Jiskani Clan.*

1. Jiskani (*a*).

The chief of the tribe belongs to the Kirmani branch. The Drîshaks have a reputation for dauntless courage, and for great expertness in the use of the sword. "The tribe is immensely scattered in all the villages between Asnee and Booliwala, in the Jampore Tahsil; and consequently it takes a long time for them to collect. Another serious disadvantage which the Drîshaks labour under, is that most of their estates are situated in the *jaghire* of Shah Newas Khân, who takes the revenue in kind, and does not allow them to touch the crop till the harvest is thrashed out. This is peculiarly irritating to the Belloochees, who are always accustomed to pull the stalks which do not bear grain for their cattle" (*b*). Formerly, all the land of the Drîshaks was cultivated by Jâts, who paid their landlords certain dues for the same (*c*).

*Section III.—The Gûrchânî Tribe.*

This tribe lies on the northern frontier, next in position to the Drîshaks. They occupy the country at the foot of the hills, for a distance of upwards of thirty-five miles, with the Pitoke Pass on the south, and the Koorab Pass on the north. They have hereditary right to the Minree and Dajal mountains, to the Shum Plain, and to one-half of the Phylaunie Plain. Many of the tribe live in a wild tract lying between Tibbee and Chotee Bala, and are known as Pachad Gûrchânîs. The Dûrkânî and Lishârî clans are principally found on the Dragal and Marree hills. The Bûgtîs, Murrîs, and Khetrans are on the borders of the possessions of the Gûrchânîs, while the small tribe of the Tibbî Lûnds occupies a tract in the very midst of the Gûrchânîs, and so separating them into two portions.

These people are only half Beloochees, and, according to one tradition, are descended from an alliance formed between the Beloochees and a family of the

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq., p. 31.
(*b*) *Ibid*, p. 36.
(*c*) Major Pollock's Report, p. 20.

Deh caste. But there is another tradition current, which appears a more probable story. It is said that their common ancestor was Gorish, the great-grandson of Bhaung Singh, a Hindoo Rajah who ruled over Niramkote, or Hyderabad, in Scinde, when the Arabs seized that country, and was compelled by them to embrace the Mahomedan religion. Doda, the father of Gorish, married Massamat Bibi Maga, daughter of Mir Shabak, a Rhind Belooch chief. Gorish himself had four sons, from three of whom, namely Shabak, Kalîl, and Hotî, the Shikanî, Khalîlânî, and Hûtwânî clans, have sprung; the remaining clans of the tribe,—that is, the Lishârî, Dûrkânî, Pitâfî, Jiskânî, Bazrânî, Chang, Surânî, and Hûlwânî,—are Rhind Beloochees, who joined the Gorish confederacy in the formation of the Gûrchânî tribe, which word is pronounced by themselves Gorishânî.

The Gûrchânîs are a warlike race, and at one time gave the British Government great trouble. Some of the clans, such as the Pitâfî and Lishârî, were notorious thieves and highway robbers. Others had been long accumstomed to border raids and combats. Moreover, the chief of the tribe had, from various causes, become very poor, and consequently was envious of his richer neighbours. The Dûrkânîs, a pastoral people, had a character for peaceableness, except when they came into collision with their old enemies, the Laghârîs. But a great and satisfactory change has come over the tribe, owing chiefly to the generous treatment which it has received from the Government. Mr. Bruce makes the following observation, the importance of which in its bearing on the methods adopted by the Government in securing the good-will of the tribe, can hardly be overestimated. "It has been recorded by all the officers who have had experience of the Belooch tribe," he remarks, "that it is most politic, and in the interests of Government, to grant the Belooch chiefs the lease of the estates held by their kinsmen on light terms, and to allow them to collect the Government share of the produce (that is, the *mahsul*, or revenue,) in kind. It helps to keep up that chain which runs from the chief through the branches and sub-divisions of the tribe, thereby keeping up its organization intact, which is of the utmost value for the well-being of the frontier" (*a*).

The Gûrchânî is separated into eleven branches, embracing eighty-one clans, as follows :—

*First Branch.—The Shikanî Clans.*

| | | |
|---|---|---|
| 1. Jallubani. | 4. Mankani. | 7. Babulani. |
| 2. Shikani. | 5. Dodani. | 8. Mittani. |
| 3. Bakkarani. | 6. Mehani. | |

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq., Punjab Selections. p. 50. See also Memorandum on the Belooch Tribes in the Dera Ghâzi Khân, by Captain C. Minchin. pp. 21—24.

*Second Branch.—The Khalîlani Clans.*

| | | |
|---|---|---|
| 1. Bakerani. | 2. Bahadurani. | 3. Gorpatani. |

*Third Branch.—The Lishârî Clans.*

| | | |
|---|---|---|
| 1. Jallubani. | 6. Ghoramani. | 11. Gabûl. |
| 2. Badolani. | 7. Mordani. | 12. Sandlani. |
| 3. Gûrkani. | 8. Gishkori. | 13. Faujlani. |
| 4. Bangalani. | 9. Nihalani. | 14. Shahwani. |
| 5. Jamrani. | 10. Turklani. | 15. Hakdadani. |

*Fourth Branch.—The Bazîr Clans.*

| | |
|---|---|
| 1. Mapûrwani. | 3. Dalalani. |
| 2. Pabadani. | 4. Brahmani. |

*Fifth Branch.—The Pitâfî Clans.*

| | | |
|---|---|---|
| 1. Jarwani. | 4. Brahmani. | 8. Thalrani. |
| 2. Hutman. | 5. Matakani. | 9. Imagrani. |
| 3. Katalani. | 6. Janglani. | 10. Goki-bawani. |
| | 7. Sarmorani. | |

*Sixth Branch.—The Chang Clans.*

| | |
|---|---|
| 1. Mawani. | 3. Kingani. |
| 2. Ahmdani. | 4. Kohanani. |

*Seventh Branch.—The Jiskani Clans.*

| | | |
|---|---|---|
| 1. Dadani. | 3. Kingani. | 5. Dilshadani. |
| 2. Fatteyani. | 4. Fanjwani. | 6. Gharam. |

*Eighth Branch.—The Sarani Clans.*

| | |
|---|---|
| 1. Harwani. | 3. Musani. |
| 2. Mirkani. | 4. Sawani. |

*Ninth Branch.—The Durkani Clans.*

| | | |
|---|---|---|
| 1. Nokani. | 7. Airî. | 13. Kahari. |
| 2. Lingrani. | 8. Gandagwalag. | 14. Râaulkani. |
| 3. Zahrani. | 9. Zahadani. | 15. Parkani. |
| 4. Malohar. | 10. Amrani. | 16. Siahpagh. |
| 5. Gatani. | 11. Jandani. | 17. Sulaimani. |
| 6. Zabrani. | 12. Alkani. | 18. Nihalani. |

*Tenth Branch.—The Hulwani Clans.*

| | | |
|---|---|---|
| 1. Wadani. | 2. Lodani. | 3. Matakani. |

*Eleventh Branch.—The Hutwani Clans.*

| | | |
|---|---|---|
| 1. Sanjani. | 3. Chatiani. | 5. Kasmani. |
| 2. Babulani. | 4. Manakani. | 6. Kalangani (*a*). |

## *Section IV.—The Lûnd Tribe.*

The Lûnds, as already remarked, are settled in the heart of the Gûrchânî territory, and geographically divide the Gûrchânî tribe into two great sections, the northern and southern, the former being designated Pachad Gûrchânî, in contra-distinction to the latter. The principal town of the Lûnds is Tibbî, where the chief of the tribe resides. The Lûnds are often called Tibbî Lûnds from their capital. The British Government has entrusted them with the charge of the Saragery, Gattee, Chunnee, Peir Choor, and Jhundumee Passes ; and makes them a yearly grant of three hundred rupees for the responsible service thus performed.

Formerly, great jealousy subsisted between tbe Lûnds and the powerful tribe of Gûrchânîs surrounding them ; and the two tribes were in perpetual feud. But now they live in peace and friendship with each other. The Lûnds are a well organized tribe, and, although few in number, have ever maintained an honourable position, and have commanded the respect, if not always the consideration, of neighbouring tribes. They are divided into three branches, and twenty-three clans, as follows :—

*First Branch.—The Lûnd Clans.*

| | | |
|---|---|---|
| 1. Mahrani. | 4. Rhind Kani. | 8. Pashingani. |
| 2. Cholani. | 5. Kûndani. | 9. Ganjarani. |
| 3. Shibani. | 6. Kamalani. | 10. Mebhvani. |
| | 7. Chandia. | |

*Second Branch.—The Rhind Clans.*

| | | |
|---|---|---|
| 1. Perozshani. | 3. Amdani. | 5. Daultani. |
| 2. Kumalani. | 4. Sidhkani. | |

*Third Branch.—The Koseh Clans.*

| | | |
|---|---|---|
| 1. Bashimani. | 4. Jindiani. | 7. Alwani. |
| 2. Shiwani. | 5. Sidhwani. | 8. Mirzani (*b*). |
| 3. Sammadani. | 6. Kanjiani. | |

A few Lûnds are found at Delhi.

(*a*) Punjab Government Selections, pp. 40, 41.
(*b*) Punjab Government Selections, New Series, No. II, p. 53.

### *Section V.—Laghârî Tribe.*

These also are on the northern frontier, and inhabit the country from the Sukki Surwur Pass to the Koorch Pass in a southern direction, having charge of all the intermediate passes, for which they are remunerated by the Government by an annual grant of one thousand rupees. The tribe is of great influence and strength. It is intimately connected with the Khetran tribe, with which it has intermarried ; and the two tribes unitedly constitute a powerful community. It has also amicable relations with every other large tribe (*a*).

The Laghârîs took their country from the Amdânîs. Their principal villages are Chotee (where the *tomundar*, or chief, resides), Bala Manka, Viddore, Guddaie, Toonea, Bukkerwah, and Khora Booglani ; and their country extends from Viddore to Gungehur, between Chotee Balla and Hurrund. The Tâlpurs, who formerly ruled over Scinde, are a branch of this tribe, and separated from it upwards of a hundred years ago. The estates of the Laghârî chief have been greatly extended and improved of late years, owing to his energy and enterprise. He has extensive property also among the Khetrans, and may be regarded as one of the wealthiest and most important chiefs of the entire district.

The tribe consists of four branches divided into fifty clans, as follows :—

*First Branch.—The Alliani Clans.*

| | | |
|---|---|---|
| 1. Alliani. | 9. Tâlpur. | 17. Mitwani. |
| 2. Changwani. | 10. Bozdar. | 18. Morîdanf. |
| 3. Briniani. | 11. Mihrwani. | 19. Chyiani. |
| 4. Sharti Briniani. | 12. Andawani. | 20. Chandia. |
| 5. Jagiani. | 13. Surajani. | 21. Yakiani. |
| 6. Husnani. | 14. Ahmedani. | 22. Khalilani. |
| 7. Jelalagani. | 15. Gabûl. | 23. Manlagani. |
| 8. Sanjrani. | 16. Sanwani. | |

*Second Branch.—The Haddiani Clans.*

| | | |
|---|---|---|
| 1. Kallû. | 5. Sumailani. | 10. Sharani. |
| 2. Diviani. | 6. Hajowani. | 11. Ahmdani. |
| 3. Asarani. | 7. Shahwani. | 12. Bushwani. |
| 4. Hybani. | 8. Bijarani. | 13. Shablani. |
| | 9. Zunglani. | |

*Third Branch.—The Bûglani Clans.*

| | | |
|---|---|---|
| 1. Bûglani. | 4. Alladani. | 7. Diviani. |
| 2. Kalleri. | 5. Mangrani. | 8. Bhaglani |
| 3. Massowani. | 6. Dadwani. | 9. Asarani. |

(*a*) Major Pollock's Report, p. 16.

*Fourth Branch.—The Hybatani Clans.*

| | | |
|---|---|---|
| 1. Hybatani. | 3. Sarjani. | 5. Sorani (*a*). |
| 2. Rûstumani. | 4. Badoi. | |

Some members of this tribe are found in various parts of the Punjab Province, especially in Mooltan, Lahore, and Umballa.

### *Section VI.—The Bûgtî or Zirkani Tribe.*

The territory inhabited by this tribe stretches along the frontiers of Scinde in the south, touches the land occupied by the Marrîs and Gûrchânîs in the north, those of the Mazârîs and Drîshaks in the east, and Kutchee, in the Khelat State, in the west. Its chief town is Dun Bibrock on the Sihafbudy, the residence of the chief.

The Bûgtîs are a warlike people, and for many years indulged their propensities in perpetual conflicts with neighbouring tribes, such as the Marrîs, Mazârîs, Drîshaks, and others. So constant and so daring were their depredations formerly, that, on several occasions, troops were sent against them by the British Government. At one time Sir Charles Napier proclaimed the whole tribe as enemies, and "issued proclamations, offering a reward for any Bûgtîs brought in dead or alive. So bold did they become, that in 1846 a body of about twelve hundred Bûgtîs penetrated into the plains of Scinde, and plundered the country round Meerpoor to within about sixteen miles of the city of Shikarpoor, a distance of nearly seventy miles; and carried off with them an immense booty consisting of nearly fifteen thousand head of cattle" (*b*). At length their power was broken, partly by a force under the command of Lieutenant Merewether, and partly by the Marrî tribe, which on two occasions made a fearful slaughter among them. Yet in 1858 they had so far recovered their numbers and strength as to be able to make a formidable raid on the Marrî territory, aud to encounter a large body of this tribe, which they defeated, with severe loss to themselves as well as to their foe. For several years after this event the two tribes were in frequent collision.

The Bûgtî tribe is an offshoot of the Rhind Beloochees, and is nominally in subjection to the Khan of Khelat.

It is divided into six branches, as follows :—

*First Branch.—The Reheja Clan.*

1. Raheja.

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. II, pp. 58, 59.



(*b*) *Ibid*, p. 67.

*Second Braneh.—The Nûthani Clans.*

These clans have two divisions, the Perozânîs and the Zamkânîs.

*The Perozani Division.*

1. Raham Khanzye.
2. Pajlar.
   Jakrani.
4. Shalwani.
5. Dhamgiani.
6. Mahlani.
7. Bigiani.
8. Ramazye.
9. Rohlani.

*The Zamkani Division.*

1. Kamkani.
2. Shambiani.
3. Mehranzye.
4. Amdranzye.

*Third Branch.—The Massûrî Clans.*

Two divisions : the Bakhshwâni and the Jaffarâni.

*The Bakhshwâni Division.*

1. Gulshurzye.
2. Segrani
3. Dihanî.
4. Jeskanî.

*The Jaffarâni Division.*

1. Jaffarâni.
2. Nuriâni.
3. Sûnderâni.
4. Gurani.
5. Sûrkri.
6. Nûkani.

*Fourth Branch.—The Kalpûr Clans.*

1. Padlani.
2. Hûlkani.
3. Balilani.
4. Hamzani.

*Fifth Branch.—The Phong Clans.*

1. Shong.
2. Haijmani.
3. Mûndrani.

*Sixth Branch.—The Riazi or Shambani Clans.*

Three divisions : the Riazi, Shambani, and Saidani.

*The Riazi Division.*

1. Mirzani.
2. Hamzani.
3. Mihriani.

*The Shambani Division.*

1. Gadai.
2. Rahmlani.

*The Saidani Division.*

| | | |
|---|---|---|
| 1. Tanjwani. | 3. Pûjdar. | 6. Machobar. |
| 2. Tiksar. | 4. Riazye. | 7. Pabai (*a*). |
| | 5. Shûngwani. | |

## *Section VII.—The Marrî Tribe.*

These also professedly pay allegiance to the Khan of Khelat. "They occupy the hills," says Mr. Bruce, "which form the extreme northern frontier of his territory; and hold, with respect to him, more the position which the independent hill tribes on our frontier do with regard to the British Government than that of subjects towards their rightful sovereign. Thus for years they have committed constant raids into his territories, coercive as well as conoiliatory measures having been used from time to time to keep them in order (*b*). Their country is divisible into four portions. The first is that of Kahun Khas, which they originally possessed. The other three they acquired by force. One of these is Mundahi, consisting of three towns, Mundahi, Khwat, and Badun, each being watered by a perennial stream. This tract was taken from the Barozye Pathâns. The second and third,—namely Juntalli, Phylawur, and Nissao,—formerly belonged to the Hagani, but was seized by the Loharani tribe, and from them passed into the hands of the Marrîs. They have also purchased lands at Kolee of the Zirkans, a small and feeble tribe.

The geographical boundaries of this tribe are these. To the north are Pathân tribes, such as the Makhianîs, Marechis, and others; to the south is the Bûgtî tribe; to the east are the Khetrans and Gûrchânîs; and to the west is Kutchee.

For years the Marrîs, like the Bûgtîs, set the British Government at defiance, and were constantly engaged in plundering expeditions across the border. Nor were they easily subdued; on the contrary, at one time they gained completely the upperhand in the collision which took place between ourselves and them. A force under Major Chibburn was compelled to retreat, and was badly cut up on its return march, eighty of his men being taken prisoners; while another under Captain Lewis Brown, known afterwards as Kahun Brown, although successful in his attack upon the tribe, was nevertheless so closely besieged in the town of Kahun, which he had captured, that, running short of provisions, he was obliged to come to terms with the enemy, and to surrender himself and his troops into their

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. II, pp. 64, 65.

(*b*) *Ibid*, p. 68.

hands. The Marrîs behaved nobly in the transaction, and escorted the British force safely to Poolegi. "Government was much pleased with the Marrîs for the way in which they behaved to Brown and his party, and sent them letters of acknowledgment, inviting them to come in. A deputation of the headmen of the tribe came to Lehree, where they received *khilluts* (robes of honours)." Still the Marrîs were not inclined to abandon their old bad habits; and long continued to give trouble to the British Government. Of late years a different policy has been pursued with them than that which was formerly maintained, and the result has been eminently satisfactory. Mr. Bruce observes, that "from a perusal of the works and notes of Sir Charles Napier and General Jacob, and of the political correspondence of the Upper Scinde and southern Derajat Frontiers, it will be seen that the Marrîs and Bûgtîs have always been a great thorn in the side of the political officers on both frontiers; while for the last three years (1870) they have given little trouble, and from being enemies to law and order, have turned into staunch friends and allies" (*a*).

The tribe has three branches, exclusive of the Mazaranîs, who, although of pure Marrî blood, may be now regarded as a separate tribe. The three branches with their clans are as follows :—

*First Branch.—The Ghazeni Clans.*

| | | |
|---|---|---|
| 1. Bahawalzye. | 4. Esauani. | 7. Ladwar. |
| 2. Mohandani. | 5. Mozandagani. | 8. Chilgari. |
| 3. Langani. | 6. Tiugiani. | 9. Alliani. |

*Second Branch.—The Loharani Clans.*

| | |
|---|---|
| 1. Kanderani. | 3. Shirani. |
| 2. Gûsarani. | 4. Mohandani. |

*Third Branch.—The Bijarani Clans.*

| | | |
|---|---|---|
| 1. Kalandorani. | 4. Rahmkani. | 7. Kilwannî. |
| 2. Sûmrani. | 5. Pûdi. | 8. Purdadani. |
| 3. Salarani. | 6. Kangerahi. | 9. Shaheja (*b*). |

## *Section VIII.—The Mazarani Tribe.*

These are now a distinct tribe, although in reality they are a branch of the Marrîs, from whom they separated many years ago. They occupy the country

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. II, pp. 79, 80.

(*b*) *Ibid*, p. 71.

to the west of Sewi, on the Bolan Pass. They still, however, pay a tribute yearly to the *tomundar*, or chief, of the Marrî tribe, consisting of the '*panjak*' or a fifth of the plunder they may acquire. In other respects they are altogether independent of him (*a*).

### *Section IX.—The Khetran Tribe.*

The Khetrans are not pure Beloochees. The original Khetran stock has received additions from other tribes, some of which are Beloochees, while others are Pathâns. Still, the divisions of the tribe, though called by one name, do not intermingle, but preserve their individuality. They are an independent people, and are situated between the Bozdar tribe in the north, and the Marrî tribe in the south. The Pathân tribes of Shahdozye, Mousa Kheyl, Zirkan, and Loom are on the west; and the Laghârî and Gûrchânî tribes, on the east. The tribe consists of four principal branches, the Gunjara or Khetran Proper, the Dariwal, the Hussaini, and the Nahur, each of which has a separate history. The *tomundar* lives at Barkhan, the chief town.

#### *First Branch.—The Gunjara or Khetran Clans.*

These are in two divisions, the Esablatta and Ballait.

*The Esablatta Division.*

| | | |
|---|---|---|
| 1. Mazarani. | 5. Rusimani. | 9. Esubani. |
| 2. Jogiani. | 6. Kotri. | 10. Bhorawani. |
| 3. Bibiani. | 7. Mohmah. | 11. Chakrani. |
| 4. Hoshiani. | 8. Sadderani. | |

*The Ballait Division.*

| | | |
|---|---|---|
| 1. Isaiani. | 4. Salarani. | 8. Luma. |
| 2. Jamalani. | 5. Jehanani. | 9. Marrani. |
| 3. Hosaini. | 6. Zekrani. | 10. Salach (*b*). |
| | 7. Lanjani. | |

The Khetrans affirm that they are descended from Tirni and Atman Kheyl Pathâns, and that their name is derived from the word *khathi*, which in their dialect means cultivation, a name which they have acquired since coming to Barkhan. The country of their forefathers is Khorasan, on quitting which they first inhabited Dera Ishmail Khan, and then Vehowah, which territory they took

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections. New Series, No. II, p. 71.

(*b*) *Ibid*, p 84.

from the Magessi and Syal tribes. In the time of the Emperor Akbar they brought themselves into collision with that monarch, and abandoning Vehowah fled for safety to the hills, to Barkhan or Barkhum, their present abode. Afterwards some returned and re-occupied Vehowah, which is still in the possession of the tribe. This branch is commonly called Ganjara, the ancestor of the chief's family.

*Second Branch.—The Dariwal or Chacha Clans.*

| | | |
|---|---|---|
| 1. Chacha. | 3. Dahmani. | 5. Wagga and Towani. |
| 2. Saman. | 4. Lalla. | 6. Matt. |

These have sprung from the Dadai Belooch tribe, of the same family as Ghazî Khân. "They formerly lived," it is said, "at Dera Ghazî Khân, but, on account of some tribal quarrel, removed thence, and settled at Kukni in the Khetran country; and the Khetrans made over to them the lands which they at present occupy, which were at the time lying waste"(*a*).

*Third Branch.—The Hussaini Clans.*

| | | |
|---|---|---|
| 1. Shamîrani. | 3. Patwani. | 5. Mahrafani. |
| 2. Jamîani. | 4. Shebani. | 6. Tigan. |

More than one-half of this branch dwell with the Shahdozye Pathâns, the rest being in communion with the Khetrans. They are pure Beloochees, and formerly were a separate tribe, at which time they occupied the Nisao and part of the Imtalli and Phylawar plains, lying between the Khetrans and Marrîs. Addicted to depredations on the Marrîs, this tribe obtained the assistance of the Khan of Khelat, who so destroyed their power that they were obliged to abandon their country to the Marrîs, and to seek the protection of the Shahdozye Pathâns and the Khetrans (*b*).

*Fourth Branch.—The Nahur Clan.*

1. Nahur.

The Nahurs once ruled over Hurrand, but being completely overthrown by the governors of Dera Ghâzi Khân, with whom, like the Hussainis, they were in constant collision, they fled from their country, and settled among the Khetrans, a few only remaining behind at Hurrund.

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. II, pp. 84, 86.

(*b*) *Ibid*, pp. 85, 87.

The Khetrans of the present day are not inclined to war, but are industrious agriculturists. " The peculiar features of their country," observes Mr. Bruce, " which is composed of a succession of large valleys lying between parallel ranges of hills, the soil of which is of the most fertile description, renders their occupation a most remunerative one, and makes them the wealthiest tribe on the whole of this frontier. Grain is generally selling much cheaper with the Khetrans than it is in British territory. The consequence is, that the neighbouring tribes buy from them. And hence it is that, although they sometimes have quarrels with them, they cannot afford to keep them up long "(*a*). The valleys in the Khetran country are very picturesque, and are well watered by provincial streams descending from the neighbouring mountains. They are bestudded with mud forts, each the centre of a tract of cultivation.

There is a close union subsisting between the Khetrans, Bûgtîs, and Laghârîs. All the intercourse of the Government with the Khetrans is carried on through the instrumentality of the Laghârîs. Although so peaceably inclined, yet they have frequently provoked the displeasure of the British Government. The reason of this is to be found in the singular fact, that although not a plundering tribe themselves, they are the recipients of almost the whole of the property stolen from this and the Scinde frontier ; and afford protection to absconded criminals and others, whom they are glad to allow to fight and plunder for them (*b*). As, however, their country is entirely exposed, they are completely at the mercy of the Government, which can at any time compell their submission. This they well understand. Moreover, it is to their interest to keep on good terms with us, as much of their trade is carried on in British territory.

In addition to these four branches of the Khetrans, there is another branch, styled Sanghar Khetrans, who live entirely on the plains, and, although originally of the same tribe, have ceased to hold intercourse with their brethren on the hills (*c*).

### *Section X.—The Kosah Tribe.*

This is a large and powerful tribe of Beloochees. They held lands in the Khelat State at Sewi Dadur and Khanpore, at the first settlement of the Beloochees in that country. On occasion of the Emperor Humayun passing through

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections. New Series, No. II, p. 87.

(*b*) *Ibid*, p. 87.

(*c*) Report on the Dera Ghâzi Khân District, by Major Pollock. p. 4. Punjab Government Selections, Vol. IV, No. 4.

Dera Ghâzi Khân on his way to Delhi, the Kosahs attached themselves to him, and fought on his side. Afterwards he bestowed on them the lands of Soanee and Miani, at Hyderabad, in Scinde, where the chief portion of the tribe settled, and their descendants are still found. Other members of the tribe, about the same period, entered Dera Ghâzi Khân, and took up their abode in Koh Kuleid, on the frontier. Their leader, Batil Khân, married a woman of the Mirani Beloochee tribe. Subsequently they retired to the plains, where they now reside. "When Batil Khân left the hills he was joined by Yaroo Khân, of the Isain section of the Khetrans, with a large number of his followers. Since then the Isains have been a part of the Kosah tribe, of which they form the largest section "(*a*). Batil and Yaroo are towns built by Batil Khan and Yaroo.

In 1859 Major Pollock said of this tribe, that "there never was such a house divided against itself as the Kosah tribe. Each little family seems to have its petty dissensions. The faults of the race seem exaggerated in them; and a Kosah, who has not been in jail for cattle-stealing, or deserved to be, who has not committed a murder or debauched his neighbour's wife, or destroyed his neighbour's landmark, is a decidedly creditable specimen; and if added to this, he be out of debt, he is a perfect marvel" (*b*). Formerly the Kosahs, and their neighbours the Bozdars, were at constant feud. Before their country was annexed a Bozdar came to their chief claiming his hospitality, and suddenly endeavoured to kill him. The chief was saved by the courage of a favourite dog, which flew at the scoundrel's throat, who quickly escaped from the house. A dozen Bozdar lives atoned for the insult thus offered to the chief (*c*). This tribe is divided into seven branches, as follows:—

*First Branch.—The Baleil Clans.*

| | |
|---|---|
| 1. Baleil. | 3. Jehani. |
| 2. Kumlain. | 4. Umrani. |

*Second Branch.—The Mihrwani Clans.*

| | |
|---|---|
| 1. Mihrwani. | 3. Rakamwala. |
| 2. Kulleri. | 4. Chanda. |

*Third Branch.—The Jaggal Clans.*

| | | |
|---|---|---|
| 1. Jaggal. | 3. Shibani. | 5. Gûmrani. |
| 2. Ugani. | 4. Hajjani. | |

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq., p. 92.
(*b*) *Ibid*, p. 96.
(*c*) Major Pollockis Report, p. 15.

*Fourth Branch.—The Jindani Clans.*

| | | |
|---|---|---|
| 1. Jindani. | 2. Mihrwani. | 3. Bûdhani. |

*Fifth Branch.—The Jiawar Clans.*

| | | |
|---|---|---|
| 1. Jerwar. | 2. Lasharî. | 3. Dasti. |

*Sixth Branch—The Isain Clans.*

These have three Divisions : Yaru-wâlâ, Dillana-wâlâ, and Mâmûri-wâlâ.

*The Yaru-wâlâ Division.*

| | | |
|---|---|---|
| 1. Iâain. | 3. Halati. | 5. Tundwani. |
| 2. Kohl. | 4. Kofli. | |

The Halati clan dwells inside the Viddore Pass.

*The Dillana-wâlâ Division.*

| | |
|---|---|
| 1. Isani. | 2. Jasela. |

*The Mâmûri-wâlâ Division.*

| | |
|---|---|
| 1. Isani. | 2. Mâmûri. |

*Seventh Branch.—The Tûmi-wâlâ Clans.*

| | |
|---|---|
| 1. Tûmi-wâlâ. | 3. Zî-wâlâ. |
| 2. Bûjri-wâlâ. | 4. Zunglani (*a*). |

Upwards of seven hundred Kosahs are at Ferozepore, and a few others are scattered about other districts of the Punjab.

## *Section XI.—The Sorî Lûnd Tribe.*

These are not to be confounded with the Tibbî Lûnds. They are bounded by the Kasrânî tribe on the north, and the Kosah on the south. Formerly, the tribe was of little consideration, but ever since the siege of Mooltan, when it rendered important assistance to the British Government, it has gradually risen to a high position of influence and wealth. Its old chief, Fazl Ali Khân, was a man of energy and enterprise. At his own expense he cut a canal through his estates, which has proved a very successful and remunerative speculation. The headman receives the fifth of the produce of all the estates of the tribe, and is alone responsible to the Government for the reveune. He has charge of the Sorî Lûnd Pass, and is paid three hundred rupees annually for the services he
17 thus performs.

(*a*) Major Pollock's Report, pp. 90, 91.

The tribe is divided into six branches, as follows :—

*First Branch—The Hyderani Clan.*

1. Hyderani.

*Second Branch.—The Bahlkani Clans.*

| | |
|---|---|
| 1. Changwani. | 2. Sabzani. |

*Third Branch.—The Zariani Clans.*

| | |
|---|---|
| 1. Nathwani. | 3. Sabzani. |
| 2. Juniwani. | 4. Gumrani. |

5. Matwani.

*Fourth Branch.—The Gerazoani Clans.*

| | | |
|---|---|---|
| 1. Gerozani. | 5. Kamtarani. | 9. Massûwani. |
| 2. Mohamdani. | 6. Sirbani. | 10. Gangam. |
| 3. Ladoli. | 7. Birani. | 11. Lodani. |
| 4. Hûtwani. | 8. Dangwani. | |

*Fifth Branch.—The Nihani Clans.*

| | |
|---|---|
| 1. Nokani. | 2. Kasimani. |

*Sixth Branch.—The Gûrchânî Clans.*

| | |
|---|---|
| 1. Gûrchânî. | 2. Sohani (*a*). |

## *Section XII.—The Bozdâr Tribe.*

An independent tribe, originally a branch of the Rhind Beloochees. The word Bozdâr is derived from '*baz*,' the Persian for goat, a term given to them on account of the vast herds of goats and sheep which they formerly kept. Their country stretches from the Sunghur Pass on the north, nearly to the Vidore Pass on the south, adjoining the Kasrânî tribe on their northern boundary, the Kosah and Laghârî tribes on their southern, the Pathân tribes of Mousa Kheyl, Jaffir, and Soth on their western, and the plain tribes of the Lûnds and Kosahs on their eastern. The Bozdârs are a scattered people, and little harmony subsists between their principal clans. Most of them reside between the first and second ranges of hills. They cultivate the land extensively (*b*).

The tribe was once notorious for its turbulent habits. On this account it was regarded with apprehension for many years by Mahomedan rulers of India,

(*a*) Major Pollock's Report, pp. 98, 99.
(*b*) *Ibid*, p. 7.

before the English entered the country. By reason of its strength and inaccessibility, as it could with ease, in case of danger, take refuge in the hills beyond the frontier, these rulers thought it better to give the tribe a small annual grant in the way of subsidy, and keep it in humour and in friendly relations thereby, than to attempt its subjugation by force. This system was adopted by the British Government when the province came into its possession. An allowance of three hundred and sixty-one rupees was made to the chief, together with the use of certain wells rent-free. But as they persisted in their plundering raids on the plains, these grants were stopped, and eventually it was found necessary to send a strong force against them. The Bozdârs made a gallant resistance, but were at last completely subdued. They have since mended their ways, and have had their rent-free wells restored, while the chief of the tribe on one occasion received from the Government a *khillut*, or robe of honour, of the value of two thousand five-hundred rupees, for important services which he had rendered (*a*).

The Bozdârs are divided into nine principal branches, as follows :—

*First Branch.—The Dûlâni Clans.*

| | | |
|---|---|---|
| 1. Shahdimani. | 4. Bhalani. | 8. Thormadani. |
| 2. Kayani. | 5. Bahodurani. | 9. Sobiani. |
| 3. Mitani. | 6. Azmani. | 10. Mirkani. |
| | 7. Changwani. | |

*Second Branch.—The Jalani Clans.*

| | |
|---|---|
| 1. Jalani. | 2. Azgani. |

*Third Branch.—The Ladwani Clans.*

| | | |
|---|---|---|
| 1. Ladwani. | 3. Shahdani. | 5. Dinurani. |
| 2. Gahmani. | 4. Digarani. | 6. Baskani. |

*Fourth Branch.—The Jafferani Clans.*

| | | |
|---|---|---|
| 1. Jafferani. | 3. Pulatani. | 5. Parnani. |
| 2. Janglani. | 4. Sodrani. | 6. Sohdani. |

*Fifth Branch.—The Golamani Clans.*

| | | |
|---|---|---|
| 1. Momdani. | 4. Musani. | 8. Bangani. |
| 2. Nawandi. | 5. Bijurani. | 9. Jath. |
| 3. Malighani. | 6. Nandwani. | 10. Mulgani. |
| | 7. Mingwani. | |

(*a*) Mr. Bruce's Notes. pp. 104—106.

*Sixth Branch.—The Rûstmani Clan.*

1. Rûstmani.

*Seventh Branch.—The Chakrani Clans.*

| | |
|---|---|
| 1. Chakrani. | 2. Admiani. |

*Eighth Branch.—The Sibani Clan.*

1. Sibani.

*Ninth Branch.—The Shahwani Clans.*

| | |
|---|---|
| 1. Shahwani. | 3. Musani. |
| 2. Dinrani. | 4. Admiani (*a*). |

## *Section XIII.—The Kasrânî Tribe.*

The Kasrânîs occupy the most northerly position of all the Belooch tribes. They are divided into seven great branches, spread over three tracts of country,—namely, the district on the border lying between Kot Kusrani and Vehowah; the adjoining hills over the border; and a portion of Dera Ishmail Khan. Their country is forty miles in length, and has twenty-one passes, the most northerly of which, the Kowrah Pass, is opposite Dowlutwalla, while the remaining twenty are all on the Ghâzi Khân border (*b*).

In his "Memorandum on the Belooch Tribe" Captain Minchin has made some sagacious observations respecting the management of this and of other Belooch tribes, which have met with the approval of all the officers who like him have had charge of border tribes, and which therefore ought to be recorded for general information. "Amongst the Belooch tribes," he remarks, "the question of maintaining the position and influence of the chiefs is, in my opinion, one of paramount importance, both in the interests of the tribe and of Government. The tribes are subdivided into sections or families, each governed by its own headmen, who are again responsible to the chief for the conduct of their sections. In all police cases, the chief, through their agency, is able to trace out the offenders, and enforce their surrender to Government, whether residing in British territory or beyond the border. The members of the tribe willingly submit themselves to the guidance of their chiefs; and if he is a man of common energy and prudence, he is able to govern the tribe completely. No police measure could ever equal this

(*a*) Mr. Bruce's Notes, pp. 102, 103.

(*b*) Letter from Major Nicholson, Deputy Commissioner, Dehra Ishmail Khan. Punjab Government Selections, Vol. IV, No. 4, p. 48.

paternal form of government. To enable the chiefs to maintain their influence, it is absolutely necessary that they should be provided with ample funds to exercise that liberal hospitality which is as much regarded by the Beloochees as the Arabs, from whom they are descended. If a chief is unable from poverty or other causes to exercise the customary hospitality, he at once loses his prestige ; the tribe soon becomes disorganized ; the several sections remain intact, but they lose their clan feeling ; and the general control is lost for a time. Under these circumstances, a bad chief is better than none at all. On these grounds, I advocate that, in the general interests, it would be most politic to grant these Belooch chiefs the lease of the estates held by their kinsmen on light terms, allowing them to collect their shares in kind. Their position is very different from that of jaghirdars. Their interests are so bound up with those of their kinsmen, and the necessity of maintaining their influence is so great, that there need be no fear of any oppression or extortion on their part ; while the fact, that they have the power to receive a fixed share of every holding, and to remit any portion, is the strongest hold they could possibly have over their clansmen" (*a*). After quoting this important statement, Mr. Bruce, in his Notes on the Dera Ghâzi Khân District, adds : "The plan adopted by the Scinde Government with the Mazârîs, and by the Seikhs with the Gûrchânîs, appears to be a most appropriate one,—namely, remitting half share of the Government demand in favour of the chief, which he was permitted to collect from his clansmen in kind. If one uniform plan for all the Belooch tribes on this principle is adopted, it will prevent one tribe thinking that it has been hardly treated with regard to another. At present there are many men enjoying more than their just share of the profits, and whose interest it is to keep their tribes disorganized ; and who therefore will oppose a proper arrangement. These remarks are applicable to all the Belooch tribes" (*b*).

A much larger portion of the Kasrânî tribe lives beyond British territory than within its borders, which circumstance would increase the difficulty of managing the tribe, in case of disturbance, especially as the clans on the plains and those of the hills are bound together by mutual sympathy and interest. In an emergency of this nature, the chief and headmen must be held responsible for repressing any disorder in the tribe itself, or in any of its branches.

(*a*) Memorandum on the Belooch Tribes, by Capt. C. Minchin, formerly Deputy Commissioner of Dera Ghazi Khân. Punjab Government Selections, New Series, No. 3, pp. 3, 4.

(*b*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. 9, p. 113.

The branches and clans of the Kasrânî tribe are as follows :—

*First Branch.—The Lashkarani Clans.*

1. Massiwani.
2. Ranjani.
3. Danani.
4. Mindwani.
5. Bohani.
6. Bakhshani.
7. Tûtani.
8. Haulani.
9. Abrani.
10. Banjani.
11. Gazani.
12. Mahomdani.

*Second Branch.—The Rûstumani Clans.*

1. Rûstumani.
2. Kosah.
3. Khandak.
4. Chûsa.
5. Rahmani.

*Third Branch.—The Rûbdan Clans.*

1. Dilshadani.
2. Mirani.
3. Momdani.
4. Kaimani.
5. Sharani.
6. Gûreja.
7. Chelgeri.
8. Jindani.
9. Saidani.
10. Shamlani.
11. Shorani.
12. Lalani.
13. Isa.
14. Jasîmi.

*Fourth Branch.—The Bûdani Clans.*

1. Brohani.
2. Inaitani.
3. Makirani.
4. Jamwani.
5. Sobani.
6. Muradani.
7. Lakani.
8. Allani.
9. Langwani.
10. Atani.
11. Adiarani.
12. Kupjani.
13. Hûlatani.

*Fifth Branch.—The Wasûani Clans.*

1. Bigani.
2. Hûrwani.
3. Latfani.
4. Isiani.

*Sixth Branch.—The Ligârî Clans.*

1. Jalani.
2. Badoi.
3. Lalani.
4. Duani.

*Seventh Branch.—The Jarwar Clans.*

1. Jarwar (*a*).

Intimate friendly relations subsist between the Kasrânî and Bozdâr tribes; and, in some cases, members of both tribes hold and cultivate land conjointly (*b*). Some of this tribe are found at Delhi, Rohtuck, and Lahore.

(*a*) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. 9, pp. 108, 109.

(*b*) Major Pollock's Report, p. 5.

### *Section XIV.—The Nûtkanî Tribe.*

A small tribe inhabiting the Mangrota Pargunnah or sub-division. Formerly, the tribe was extensive and important, but in consequence of disputes between it and Rajah Runjeet Singh, the late ruler of the Punjab, it was dismembered and practically broken up, each branch, and indeed each family, acting independently. Mr. Bruce observes, that "although the Nûtkânîs are disorganized, they have not in any way lost their characteristics as Beloochees ; and it may be a question worth the attention of Government, whether it might not be advantageous to restore them to their former position and to their place among the other Belooch tribes. Their having so many influential connexions both within and beyond the border would, for political considerations, on a frontier like this, appear to be a strong argument in favour of the measure (*a*).

### *Section XV.—Miscellaneous Belooch Tribes.*

1. The Jattûr tribe.
2. The Korai tribe.
3. The Gopang tribe.
4. The Hoth tribe.
5. The Kolachi tribe (*b*).
6. The Amdani tribe.
7. The Malghânî tribe (*c*).

There are other tribes besides those mentioned. They are all of more or less inferior rank, and are found scattered among the villages on either side of the Indus. They intermarry with the Jâts, and largely adopt their usages.

(*a*) Major Pollock's Report, p. 116.
(*b*) *Ibid*, p. 117.
(*c*) *Ibid*, p. 11.

# CHAPTER VII.

## TRIBES AND CASTES OF THE PUNJAB PROPER.

### SECTION I.—THE MAHOMEDAN TRIBES.

1.—THE SAYIDS. 2.—THE MOGULS. 3.—THE DAUDZYE TRIBE. 4.—THE MAHOMEDZYE TRIBE. 5.—THE KAMALZYE TRIBE. 6.—THE SÂDDOZYE TRIBE. 7.—THE ALLEZYE TRIBE. 8.—THE POPALZYE TRIBE. 9.—THE PATHAN TRIBES OF CUTCHEE:—i, TAZEE KHEYL; ii, MOMUKZYE; iii, KUTTEE KHEYL; iv, MOOSA KHEYL.

### SECTION II.—THE MAHOMEDAN RAJPOOT TRIBES.

1.—THE BHATTI TRIBE. 2.—THE JANJUA TRIBE. 3.—THE SIYAL TRIBE. 4.—THE RANGHAR TRIBE. 5.—THE CHIB TRIBE. 6.—THE GHEBA TRIBE. 7.—THE TIWANA TRIBE.

### SECTION III.—OTHER MAHOMEDAN TRIBES.

1.—THE JATS. 2.—THE GUJARS. 3.—THE KASHMIREES. 4.—THE RAEEN TRIBE. 5.—THE MEOS. 6.—THE KHARALS. 7.—THE KARALS. 8.—THE KHOJAHS. 9.—THE DHUNDS. 10.—THE WUTTUS. 11.—THE PARACHAS. 12.—THE SATIS.

### SECTION I.—THE MAHOMEDAN TRIBES.

The population of the Punjab, according to the census of 1868, the last that has been taken, was 17,611,498. Of these more than half,—namely, 9,337,685,—were Mahomedans. These are fewest in the Delhi district, where they are only from twenty-one to thirty-one per cent of the inhabitants; but are most numerous in the Derajat, where they range from eighty-five to ninety per cent of the people. In Rawal Pindee they number from eighty-three to eighty-seven per cent, and in Mooltan from seventy-six to eighty-four per cent of the entire community.

The Mahomedan tribes of the Punjab Frontier have already been described. It remains to give a brief outline of those which are found scattered about various parts of the province.

The Pathâns have acquired considerable importance in the Punjab, where they have settled in many places, and have risen to positions of rank and power. Speaking of those residing in Mooltan, Sir Henry Lawrence and his colleagues remark, that " they have won for themselves historical distinction. They origin-

ally obtained a grant from the Emperor Shah Jehan; and with this acquisition they thoroughly identified themselves. They excavated canals, improved the condition of the peasantry, and raised the province from barrenness to wealth. They defended their heritage with the utmost gallantry against the aggression of Runjeet Singh" (*a*). The Pathâns often copy the Hindoos in their marriage customs. One half of their daughters are married in childhood, while the daughters of Sheikhs and Sayids are usually grown up before they are married.

1. *The Sayids.*

These are scattered over all the districts of the Punjab, and are most numerous in Rawal Pindee, Sealkote, and Peshawur.

2. *The Moguls.*

The Moguls are found more or less throughout the province, but are in large numbers in Peshawur and Hazara, where they form a community of upwards of fifty thousand persons (*b*).

3. *The Dâûdzye Tribe.*

This tribe is chiefly confined to Peshawur and its neighbourhood, where it numbers more than fifteen thousand persons. There are upwards of a thousand also in the Gurdaspur district of the Amritsar Division, and a few at Hoshiarpur and elsewhere.

4. *The Mahomedzye Tribe.*

These also, for the most part, inhabit Peshawur and its vicinity. They are a larger tribe than the Dâûdzyes, and number more than twenty-six thousand persons, the greater part of whom are at Peshawur. There are, however, three thousand at Rawal Pindee, and a few here and there in other places.

5. *The Kamalzye Tribe.*

A small tribe of less than a thousand persons, chiefly at Rawal Pindee, Lahore, and Peshawur.

6. *The Saddozye Tribe.*

A community of nearly five thousand five hundred persons scattered about most districts of the province, but found in greatest numbers at Lahore, Amritsar, Goojranwala, and Shahpur.

(*a*) Report of Sir Henry Lawrence and others on the Administration of the Punjab, from 1849—1851. p. 5. Selections from the Records of the Government of India.

18 (*b*) The Punjab Census Report for 1868, p. 24.

### 7. *The Allezye Tribe.*

A tribe at Rawal Pindee. A few are also at Mooltan, Jalandhar, the Derajat, and elsewhere. The entire tribe numbers less than four thousand persons.

### 8. *The Popalzye Tribe.*

A small community of less than six hundred persons, nearly one half of whom are at Peshawur.

### 9. *The Pathân Tribes of Cutchee.*

In Cutchee, on the north of the Leia district, is a large body of Pathâns, descendants of Trans-Indus tribes. The chief of them are the following :—

i The Tazee Kheyl tribe.
ii The Momukzye tribe.
iii The Kuttee Kheyl tribe.
iv The Moosa Kheyl tribe.

The Cutchee Pathâns are reputed to be quarrelsome, treacherous, and untruthful, and split up into factions, which live at enmity with one another. Nevertheless, they bear a good character for hospitality. These Pathâns are tall, well-made, but not muscular, and are fond of athletic sports (*a*).

## Section II.—THE MAHOMEDAN RAJPOOT TRIBES.

The Mahomedan Rajpoots have abandoned the detestable habit prevalent among many classes of Hindoos, of marrying their daughters when mere children, and never marry them until they have attained maturity. "This renegade class," observes Sir Herbert Edwardes, "is quite in the hands of the Meerasees, who may be said almost to be their Pîrs. From the time that the Rajpoots embraced Islamism the Meerasees have fastened on them as their genealogists and masters of ceremonies ; and, according to their pedigrees, the Meerasees arrange their alliances and order the expenditure. The result is, that a Rajputani in these parts is seldom married till she is thirty" (*b*).

These tribes are intimately connected with the Hindoo Rajpoot tribes bearing the same name, from which they separated in former times when ruled by Maho-

(*a*) Memorandum on Cutchee, by M. L. Cowan. Punjab Selections, No. 3, pp. 72, 73.
(*b*) Infanticide in the Punjab, by Major H. B. Edwardes, C. B., pp. 493, 494.

medan emperors. They are a simple, industrious, and well-disposed people. Some of these tribes are as follows :—

1. *The Bhatti Tribe.*

A numerous tribe, spread over most of the divisions of the Punjab. They have a community of upwards of one hundred and fifty thousand persons. The tribe is strongest in Lahore and Hissar; but there are many also in Rawal Pindee, Mooltan, and Amritsar (*a*).

2. *The Janjua Tribe.*

A tribe numbering twenty-one thousand persons, most of whom are in the Rawal Pindee Division.

3. *The Siyat Tribe.*

A tribe of nearly fifty thousand persons, nearly the whole of whom are in the Mooltan Division, especially in the District of Jhung, in which more than thirty thousand reside (*b*).

4. *The Ranghar Tribe.*

This is a large tribe numbering one hundred and twenty-one thousand persons, most of whom are in the Delhi. Hissar, and Umballa Divisions. Some thousands are also at Goordaspur, Ferozepur, and Hazara (*c*).

5. *The Chib Tribe.*

A tribe of nearly ten thousand persons, chiefly in Rawal Pindee and Amritsar.

6. *The Gheba Tribe.*

These are mostly settled at Rawal Pindee, where they number nearly nine thousand persons. There are a few also at Hazara and Bunnoo.

7. *The Tiwana Tribe.*

The Tiwanas are a small community found chiefly at Shahpur. There are a few also at Lahore and Mooltan.

## SECTION III.—OTHER MAHOMEDAN TRIBES.

These tribes are, for the most part, converts from Hindoo low caste and aboriginal races to the Mahomedan faith.

(*a*) The Punjab Census Report for 1868.
(*b*) *Ibid.*
(*c*) *Ibid.*

### 1. *The Jâts.*

Of the numerous Jât tribes of the Punjab, more than two-fifths,—that is, one million three hundred and nine thousand,—have embraced the creed of Islam. They are most numerous in Goojranwala, in the Goojrat district of Rawal Pindee, in Mozuffergarh, in Dera Ghâzi Khân, and in Sealkote.

### 2. *The Gujars.*

This ancient tribe is scattered about the Punjab in great numbers. Nearly four-fifths of the entire community, or four hundred and twenty-four thousand persons, have adopted Mahomedanism. They are an agricultural and pastoral people, of peaceable and industrious habits (*a*). In some places the Gujars are reckoned among Rajpoots.

### 3. *The Kashmirees.*

A large body of settlers from Kashmere, numerous in the Amritsar and Rawal Pindee Divisions. There are many also in Lahore, Peshawur, and Hazara (*b*).

### 4. *The Raeen Tribe.*

These are found in the neighbourhood of all the great cities of the Punjab, where they cultivate the ground with much success. From their excellent gardens these cities are well supplied with fruits and vegetables. They are low-caste Mahomedans, and set a praiseworthy example of industry to their high-caste brethren. It were well if they copied the Mahomedan Rajpoots in regard to the marriage of their daughters, for that ceremony is generally performed among the Raeens before their girls have reached the age of ten.

### 5. *The Meos.*

The Meos are mostly settled in Gurgaon, where they number more than a hundred thousand persons. They are a few, however, in many other districts.

### 6. *The Kharals.*

This tribe is numerous in the Montgomery district of Mooltan. Some Kharals also are scattered about the Lahore, Hissar, and Rawal Pindee Divisions (*c*).

(*a*) The author's "Hindu Tribes and Castes," Vol. I, pp. 235, 237.
(*b*) The Punjab Census Report for 1868.
(*c*) *Ibid.*

### 7. *The Karals.*

Mostly found in Hazara.

### 8. *The Khojahs.*

A tribe numbering more than fifty thousand persons, found more or less in all the divisions of the province, but chiefly in Lahore, Amritsar, Rawal Pindee, and Mooltan (*a*).

### 9. *The Dhunds.*

The Dhunds occupy two places, Hazara and Rawal Pindee.

### 10. *The Wuttus.*

There are upwards of eighteen thousand of this tribe, who are chiefly located in Sirsa and Montgomery.

### 11. *The Parachas.*

A few are scattered about most of the districts, but they are most numerous at Peshawur and Rawal Pindee.

### 12. *The Satis.*

A tribe of upwards of eleven thousand persons, only found at Jhelum (*b*).

(*a*) The Punjab Census Report for 1868.
(*b*) *Ibid.*

# CHAPTER VIII.

## TRIBES AND CASTES OF THE PUNJAB PROPER.—*(Continued.)*

### THE HINDU, SEIKH, AND OTHER TRIBES.

I.—THE BRAHMANICAL TRIBES. II.—THE RAJPOOT TRIBES. III.—THE JAT TRIBE. IV.—THE GUJAR TRIBE. V.—THE TAGAH TRIBE. VI.—THE SEIKHS. VII.—THE KHATRIS. VIII.—THE BANIYA CASTES IX.—THE ARORAS. X.—THE KAYASTHS. XI.—THE LABANAS. XII.—THE DOGRAS. XIII.—THE AHIRS. XIV.—THE KUMBOHS. XV.—THE SUDHS. XVI.—THE KULALS XVII.—THE KANEITS. XVIII.—THE GHIRATHS. XIX.—THE CHANGS. XX.—THE BHABRAHS. XXI.—THE CHAMARS. XXII.—THE DOGARS. XXIII.—THE PARSEES. XXIV.—THE SANSEES. XXV.—THE BAORIAS. XXVI.—THE HARNIS.

THE Hindus preponderate greatly in the Kangra district among the hills, where they form ninety-three per cent of the population ; and also in Hissar and Rohtuk, where they range from fifty-eight to eighty-four per cent of the population. They are few in number compared with the Mahomedans in Lahore, Rawal Pindee, Mooltan, the Derajat, and especially in Peshawur, where they only form four or five per cent of the entire community (*a*).

### *I.—The Brahmanical Tribes.*

As a class the Brahmans are numerous in the Punjab as compared with the other Hindu tribes of the province. Moreover, both socially and politically, their influence is great ; and there, as elsewhere, they are more eager in the pursuit of knowledge than most other races. Unfortunately, the Census Report of 1868 makes no mention of the various Brahmanical tribes existing in the Punjab, or of their divisions and sub-divisions (*b*).

The Brahmans of this province are eight hundred thousand in number. One hundred and twenty-one thousand of these are scattered about the hilly tracts of Kangra. They are found more or less throughout all the districts of the Punjab.

(*a*) The Punjab Census Report for 1868, p. 22.

(*b*) For an account of the Brahmanical tribes of India, see the author's " Hindu Tribes and Castes," Vol. I, Part I. Chapters I to XVII.

There are many in the Delhi, Hissar, Umballa, Amritsar, and Jalandhar Divisions; but they are least numerous in Peshawur and the Derajat.

### *II.—The Rajpoot Tribes.*

There are many tribes of pure Rajpoots settled in the Punjab, especially in the northern districts. Numerically, however, the Rajpoots are few, and amount to less than three hundred and fifty thousand in the aggregate. Of these as many as two hundred and thirteen thousand are on the hills, while only one hundred and twenty-one thousand are inhabitants of the plains. On the former, they are most numerous in Kangra, Hoshiarpur, and Gurdaspur; and on the latter, in Gurdaspur, Umballa, Hissar, and Gurgaon.

Some of these tribes, as already stated, are related to the Mahomedan Rajpoot tribes.

The Munhas Rajpoots (a branch of the Jumoowal family), who inhabit the plains between the *purgunnah* of Deenanugur, in the Gurdaspur district, and the *purgunnah* of Kuriahwalee, in the Gujrat district, together with the Munhas of the hill tracts, are, in all probability, members of the same royal tribe as the Mon or Monas race of Amber, or old Jeypore, and as the Mons of the Bhadohi *purgunnah* of the Mirzapore district of the North-Western Provinces (*a*). Socially the Munhas of the hills are much inferior to their brethren of the plains.

### *III.—The Jât Tribe.*

A very numerous people in the Punjab, from whom have proceeded the greatest proportion of adherents to the Seikh religion. But they have spread themselves far beyond the Punjab, and are to be found widely scattered over the country between it and Bhurtpore and Agra. This energetic and industrious race has distinguished itself in various ways, especially in agricultural pursuits. The Jâts are the chief cultivators in the province. They are also excellent soldiers, and as such exhibit all that sturdiness and boldness of character which has marked them in times of peace. Their principal seat in the Punjab is the central portion of the Baree Doab, and their chief city is Amritsar. They are in considerable numbers in the Rechnab Doab, in the Chuj, and in the neighbourhood of Rawal Pindee. In a part of Cutchee, in the Leia district, most of the people to the south of the village of Koondumari are of this tribe. They are described as a quiet and well-behaved race, disturbed by few factions and quarrels. Jât princes once

(*a*) See the author's "Hindu Tribes and Castes," Vol. I, pp. 216, 217, for information on the Monas tribe of Mirzapore.

reigned at Lahore, and also at Bhurtpore. The Emperor Aurungzebe compelled or induced many Jât families to embrace Mahomedanism; and their descendants at the present day are attached to the same faith. Most of the Jâts in the south of the province are Mahomedans. The Hindu Jâts in the Punjab number one million eight hundred and seventy-six thousand persons.

The Jâts are included in the thirty-six royal tribes of Rajpoots. They inhabit Rajputana in great numbers (*a*).

### *IV.—The Gûjur Tribe.*

Most of the Gûjars of the Punjab, as already shown, have become converts to Islamism. There are only one hundred and twelve thousand who remain true to their Hindu faith. These are chiefly found in the Delhi, Hissar, Umballa, and Jalandhar Divisions. There are very few Hindu Gûjars in other parts of the country.

### *V.—The Tagah Tribes.*

A small community, found almost exclusively at Delhi, Kurnal, and Umballa.

### *VI.—The Seikhs.*

The Seikhs number one million one hundred and forty-four thousand of the entire population of the Punjab. More than a million of these are in the Umballa, Jalandhar, Amritsar, and Lahore Divisions. There are very few in Delhi, Hissar, and on the Frontier—in many places they are not one per cent. of the inhabitants.

The Seikhs have two principal Gurus, or religious guides,—Guru Nanak and Guru Govind Singh—and profess to be the disciples of ten Gurus. They have "ten points of faith,—five affirmative, and five negative. The first are called five K's, and are:—

"*A.* Karû, Kachh, Kerpal, Kaughî, Kes: iron ornaments, short drawers, iron quoits or weapons, the comb, and hair;—that is to say, they are not to be effeminate, nor to shave, and to be always ready for fighting.

"The negative points, or moral precepts of the faith, are contained in the following formula:—

"*B.* Nari-mar, Kuri-mar, Sri Katta, Sunnet Katta, Dhîr Malia;—that is to say, they are *not* to smoke, *not* to kill their daughters, *not* to consort with or trust

(*a*) For a more extended account of the Jât tribe, see the author's "Hindu Tribes and Castes," Vol. I, pp 233—235.

the crown shorn, *nor* the circumcised, *nor* the followers of the Guru of Katarpur" (*a*).

The Phalkeans originally formed one of the twelve *misls*, or confederacies, into which the Seikhs were divided, and occupied the country to the south of the Sutlej, under the designation of Malwa Seikhs as opposed to the Manjha Seikhs on the north of that river. The two bodies of Seikhs, the northern and southern, were never properly united together by the bonds of common interest. The separate *misls* sought their own welfare, and carried out their schemes of aggrandizement, for the most part, distinct from one another. Indeed, the clans composing one *misl* would divide and enter upon expeditions of conquest apart. So that eventually it came to pass, that petty chieftainships sprung up in all directions, each chieftain exercising a certain kind of regal authority. These small jurisdictions of varied degrees of authority, numbered, strange to say, many thousands. Sir Henry Lawrence says, that they were about sixty thousand, and that in size and importance they differed greatly, "from the sovereignty of Puttiala, worth twenty-five lakhs a year, to the pettiest lordship or barony, consisting of the tenth or twentieth share in a single village" (*b*). The most influential of the twelve *misls* was the Phalkean, at the head of which was the royal house of Puttiala.

The Seikhs ruled the Punjab as conquerors, receiving revenue, but not ejecting the old landholders, except in a few instances, or cultivating the land themselves. Runjeet Singh united most of the *misls* into one confederacy, himself being their paramount chief or king.

The Mazabees are the lowest caste among the Seikhs. They have sprung from the *Chûra* class, who were formerly the slaves of the village communities of the Punjab, and were employed as scavengers and executioners, in handling and removing dead bodies, and in other disgusting duties. On becoming Seikhs the class rose greatly in the social scale; and in fact on practising the religion of their rulers, and on being introduced as soldiers into their armies, they found themselves elevated to a position of social equality with them. In the Seikh wars the Mazabees greatly distinguished themselves. They were remorselessly cruel in battle, and regarded war as their legitimate trade. "The Mazabee," says Mr. Brereton, "cannot, and will not, return to the filthy habits of the *Chûra*; whilst his origin from that slavish class deprives him of any vested interest in the soil, either as proprietor or hereditary cultivator. As mere tenant-at-will he

(*a*) The Indian Antiquary, Vol. I, p. 161, taken from the "Times of India."

(*b*) Report on the Administration of the Punjab. from 1849 to 1851, by Sir Henry Lawrence and his colleagues, p. 163.

resides on sufferance, and is liable to be ejected at any time from the village community" (*a*).

### *VII.—The Khatrîs.*

The Khatrîs are a great and influential tribe or caste in the Punjab, whose vocation is chiefly twofold, that of merchants and writers. A large portion of the trade of the province is in their hands, while many of the castes are found in the courts of law and in the Government offices. As a class they are much superior in point of civilization and refinement to most other tribes of the Punjab. Under the Seikh administration some of the best governors and foremost ministers were taken from this caste. They number nearly four hundred thousand persons, and while scattered over all the districts of the province, are especially strong in Rawal Pindee, Jhelum, Amritsar, Lahore, and Jalandhar. In a former work I have discussed the history and social position of the Khatrîs (*b*). Major H. B. (Sir Herbert) Edwardes, in his valuable Report on infanticide in the Punjab, remarks, that the Punjab is "the birthplace and house of the Khatrîs. Their numbers in this district are only exceeded by Jâts, Chamârs, and Brahmans" (*c*). He also states that the caste has two great divisions, the Sareen and the Bhûnjâees, as follows:—

I.—THE SAREENS. (Eight principal clans.)

| | | |
|---|---|---|
| 1. Bihil. | 4. Murwaheh. | 7. Moorgabee. |
| 2. Bhula. | 5. Teyhun. | 8. Bhubooteh. |
| 3. Khosleh. | 6. Naiyur. | |

These intermarry with the Sodees and Bedees and all respectable Seikhs, but not with the Bhûnjâee Khatrîs. The Sareens are found in considerable numbers in Rahon, Kurtarpoor, Noomahal, Tulwun, and especially at Hoosheearpoor.

II.—THE BHANJAEES. (The clans are of three grades.)

First Grade—The Lahoreen, or Arhai Ghar—Two Houses and-a-half.

| | |
|---|---|
| 1. Khunî. | 3. Seth. |
| 2. Murowtreh. | 4. Kupoor. |

(*a*) Report on Thuggee in the Punjab, by H. Brereton, Esq., B.C.S. Selections from the Public Correspondence of the Punjab Administration, Vol. I, No. XIII, p. 270.

(*b*) Hindoo Tribes and Castes, Article Khatri, Vol. I, Part III, Chap. IV, pp. 277—283.

(*c*) Report on Infanticide in the Punjab, by Major H. B. Edwardes, C. B, Deputy Commissioner, Julundur. Selections from the Public Correspondence of the Punjab Administration, No. VI, Vol. I, pp. 485, 486.

Second Grade—The Châr Ghar—Four Houses.

1.
2.
3.
4. } The same as the first grade.

Third Grade.—The Bârah Ghar—Twelve Houses.

| | | |
|---|---|---|
| 1. Tundun. | 5. Jut Chopreh. | 9. Bij. |
| 2. Bahee. | 6. Darwar. | 10. Myteh. |
| 3. Bihr. | 7. Sygal. | 11. Kukur. |
| 4. Dowhun. | 8. Bhuleh. | 12. Beyree (*a*). |

The Lahoreens occupy the highest rank among the Bhûnjâees. They bear the designation of Arhai Ghar, or two and-a-half houses, " because they do not marry either into the house of their father, or any one of the houses of their mother with whom she has the most distant connexion, which, speaking in round numbers, bars half of the mother's house. Out of the four Lahoreen houses, therefore, a Lahoreen girl has only two and-a-half houses out of which to obtain a husband ; and she may not be given to any Khatrî of the Châr Ghar, or other inferior tribe. A Lahoreen boy, in like manner, has among Lahoreens only two and-a-half houses out of which to choose a wife; but he is at liberty to receive a wife from any inferior tribe, because that is merely a condescension. The Châr Ghar, in the same way, receive daughters from the Bârah Ghar, but do not give them; and the Bârah Ghar occupy the same relative position with the mass of unclassed Bhûnjâees" (*b*). The Bedees, says the same high authority, are a branch of the Bhûnjâee Khatrîs. Many of them have become converts to the Seikh religion, and are consequently Seikhs; but many others have no connexion whatever with that creed or with the Seikhs.

Another division of the Punjab Khatrîs is into five great branches, which, as they differ considerably from that given by Sir Herbert Edwardes, should be placed on record. It should be borne in mind that Sir Herbert was referring more especially to the Khatrîs of the Jallandhar district. The other list may be true of the rest of the Punjab.

I.—BHAJEE—subdivided into the following clans:

| | | |
|---|---|---|
| 1. Toolee. | 4. Chandee. | 7. Bhundare. |
| 2. Putputye. | 5. Chandee-Hook. | 8. Kachhur. |
| 3. Mehte. | 6. Chhachhan. | 9. Khotre. |

(*a*) Report on Infanticide in the Punjab, by Major H. B. Edwardes, C. B., Deputy Commissioner, Julundur. Selections from the Public Correspondence of the Punjab Administration, No. VI, Vol. I, pp. 487, 488.

(*b*) *Ibid*, p. 488.

## I.—Bhajee—(*continued*).

10. Rikhee.
11. Thapur.
12. Soyeen.
13. Sawannee.
14. Sonee.
15. Makun.
16. Mydroo.
17. Berrure.
18. Choudhree.
19. Loombe.
20. Seygul.
21. Ap Sarathee.
22. Kutial.
23. Ghandee.
24. Ooberae.
25. Suchchur.
26. Nunde.
27. Budhawun.
28. Budyre.
29. Mhurum.
30. Cynee.
31. Pooree.
32. Butoore.
33. Seekhre.
34. Lambe.
35. Mahnee.
36. Dhul.
37. Lukhoomre.
38. Tandoo.
39. Pusreeche.
40. Bhumbree.
41. Rundheer.
42. Pasee.
43. Nundrajog.
44. Vij.
45. Mudhook.
46. Oopal.
47. Sarne.
48. Sahee.
49. Khundpoor.
50. Goolatye.
51. Nujawun.
52. Burur.
53. Asee.
54. Basun.
55. Buhl.
56. Hande.
57. Choojur.
58. Koure.
59. Butee.
60. Gheyee.
61. Tunnun.
62. Jooarchub.
63. Phooleechub.
64. Chumoone.
65. Hudd.
66. Mas.
67. Nareehok.
68. Dhudul.
69. Naree Ved.
70. Sikke.
71. Choore.
72. Boodwar.
73. Bambe.
74. Khoolur.
75. Bedee.
76. Kunwaree.
77. Munnee.
78. Soptee.
79. Vig.
80. Buzaz.
81. Kooruchh.
82. Magoo.
83. Jate.
84. Mengee.
85. Churkhe.

## II.—Sureen (four Divisions.)

*Highest Class.*

1. Nugur.
2. Kosle.
3. Kupanee.
4. Bhula.
5. Murwaya.

*Second Class.*

1. Kuher.
2. Trihoon.
3. Buhl.
4. Bhubhoote.
5. Moorghaee.
6. Koondra.
7. Kumra.
8. Oure.
9. Sodhee.
10. Khoolur.
11. Pooree.
12. Jeoor.

*Third Class.*

1. Sohnee.
2. Juyee.
3. Dusun.
4. Awut.
5. Dhoossa.
6. Jummoo.
7. Gheyee.
8. Joolkee.
9. Soohree.
10. Mynrae.
11. Mullhun.
12. Buzaz.
13. Rera.
14. Subhikee.
15. Suchhur.
16. Boochhur.

*Fourth Class.*

| | | | | | |
|---|---|---|---|---|---|
| 1. | Kansree. | 10. | Singharee. | 19. | Chumm. |
| 2. | Bisumbhoo. | 11. | Kudd. | 20. | Kulsia. |
| 3. | Choodee. | 12. | Kesur. | 21. | Khotle. |
| 4. | Umb. | 13. | Umut. | 22. | Ghoommun. |
| 5. | Kureer. | 14. | Loombe. | 23. | Bulleat. |
| 6. | Bussee. | 15. | Lumb. | 24. | Surpal. |
| 7. | Vuseesee. | 16. | Kupaee. | 25. | Chirke. |
| 8. | Ubbhee. | 17. | Puthree. | 26. | Mulhee. |
| 9. | Busuntraee. | 18. | Hudd. | 27. | Myndroo. |

### III.—Baree.

Chârzâtî.—Original and Superior Classes.

| | | | |
|---|---|---|---|
| 1. | Kapoor. | 3. | Seth. |
| 2. | Mirhoutre. | 4. | Khuna. |

Inferior Classes.

| | | | | | |
|---|---|---|---|---|---|
| 1. | Chopre. | 3. | Talwar. | 6. | Seygul. |
| 2. | Muhte. | 4. | Vouhre. | 7. | Kukur. |
| | | 5. | Dhoun. | | |

### IV.—Khookrayun.

| | | | | | |
|---|---|---|---|---|---|
| 1. | Anand. | 4. | Chude. | 7. | Kolee. |
| 2. | Bhuseen. | 5. | Sooree. | 8. | Sabhurwal. |
| 3. | Sannee. | 6. | Sethee. | 9. | Usree. |

These Khatrîs are found chiefly in Bhyra Kooshub, Dhune Gheb, Chukkowal, Pind Dadun Khan, Peshawur, Nowshera ; and a few reside at Lahore.

### V.—Panj-zati.

| | | | | | |
|---|---|---|---|---|---|
| 1. | Vahee. | 3. | Vij. | 5. | Buhl. |
| 2 | Beree. | 4. | Seygul. | | |

These clans of Khatrîs belong to Lahore and Amritsar (*a*).

## *VIII.—The Baniya Castes.*

These number two hundred and sixty-seven thousand persons. They are most numerous in the Delhi, Hissar, and Umballa Divisions, and more than ten

(*a*) Infanticide in the Punjab. Selections from the Public Correspondence of the Punjab Administration, No. VI, Vol. I.

thousand inhabit the District of Ferozepore. There are very few Baniyas in Peshawur, Mooltan, aud Rawal Pindee, and none at all in the Derajat (*a*).

### *IX.—The Aroras.*

The Aroras of the Punjab amount to nearly half a million. They are very numerous in Mooltan, Rawal Pindee, Lahore, and the Derajat.

### *X.—The Kayasths.*

A few Kayasths are scattered throughout all the districts of the province, with the exception of Dera Ishmael Khan, where there are none.

### *XI.—The Labanas.*

These are found in most districts, but are numerous nowhere. They are most prevalent, however, in Lahore, Sealkote, Gurdaspur, and Gujrat.

### *XII.—The Dogras.*

A mixed race (descended from a Rajpoot father and low caste mother) of reputation in the Punjab. The reigning family of Kashmere is of this tribe. Its members speak of themselves as Rajpoots. The Dogras are landholders and cultivators.

### *XIII.—The Ahîrs.*

These are doubtless connected with the Ahîrs of the North-Western Provinces and of other parts of India. They are very numerous in Gurgaon, where they have a community of seventy thousand persons. There are a few thousands also in Delhi, Rohtuck, and Hissar, but only a small number in other districts (*b*).

### *XIV.—The Kumbohs.*

There are fifty-seven thousand Kumbohs in the Punjab, who chiefly inhabit the districts between the Sutlej and the Ravee (*c*).

### *XV.—The Sudhs.*

The Sûdhs preponderate in the Jalandhar Division. Several thousands are in Umballa and Amritsar, aud a few are found in most of the remaining districts.

(*a*) The Punjab Census Report for 1868.

(*b*) For a more detailed account of the Ahîr tribe, see the author's "Hindu Tribes and Castes," Vol. I, Part III, Chap. XI, pp. 332—337.

(*c*) The Punjab Census Report for 1868.

### *XVI.—The Kulâls.*

These occupy, for the most part, the same region as the Kumbohs, but are not half so numerous.

### *XVII.—The Kaneits.*

A numerous community in Kangra, where upwards of seventy thousand are located. A few thousands more are in Umballa, Simla, and Hoshiarpur, and scarcely any elsewhere (*a*).

### *XVIII.—The Ghiraths.*

These, too, are numerous in Kangra, even more than the Kaneits; but very few are to be found in other places.

### *XIX.—The Changs.*

There are forty thousand Changs at Hoshiarpur, six thousand six hundred at Gurdaspur, three thousand six hundred at Kangra, and scarcely any elsewhere.

### *XX.—The Bhâbrâhs.*

A small community attached to the Jain religion, numbering fourteen thousand persons, who are scattered over most of the districts, but are most numerous in Umballa, Sealkote, and Hoshiarpur (*b*).

### *XXI.—The Chamârs.*

A very industrious and extensive class of low-caste cultivators (*c*).

### *XXII.—The Dogars.*

A race entirely distinct from the Dogras, already described. They dwell near the Sutlej, and were formerly notorious for their predatory habits.

### *XXIII.—The Parsees.*

These enterprising people are only four hundred and fourteen in the whole of the Punjab, yet are found in no less than sixteen districts, but are most numerous in Gurdaspur and Lahore.

(*a*) The Punjab Census Report for 1868.

(*b*) *Ibid.*

(*c*) For a detailed account of the Chamâr tribe, see the author's "Hindu Tribes and Castes." Vol. I. Part IV, Chap. IV. pp. 391—395.

## *XXIV.—The Sansees.*

Professional thieves, of whom there are upwards of forty thousand of this tribe in the Punjab. Most of the districts contain some members. Jhung is the district chiefly favoured by the Sansees, and contains nearly seventeen thousand of them. Kurnal has more than four thousand, Amritsar more than three, and Hissar and Gujranwala more than two (*a*).

## *XXV.—The Baorias.*

A second class of professional thieves, not quite half so numerous as the Sansees. Seven thousand are at Ferozepore, and six thousand are at Shahpur, more than two thousand are at Sirsa, and more than one are at Lahore. Other districts have also a few.

## *XXVI.—The Harnis.*

A third, but much smaller, class of professional thieves, consisting of only three thousand one hundred and seventy-nine persons. Two-thirds of them are at Loodiana, upwards of six hundred are at Hoshiarpur, and a few are in each of the five other districts (*b*).

(*a*) The Punjab Census Report for 1868.
(*b*) *Ibid.*

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# PART II.

# THE TRIBES AND CASTES

OF THE

# CENTRAL PROVINCES AND BERAR.

# THE TRIBES AND CASTES OF THE CENTRAL PROVINCES AND BERAR.

THE Central Provinces include an extensive region of forest land, intersected by rivers, and elevated at intervals by a succession of steppes, which are followed by corresponding depressions. This irregular tract, situated in the centre of India, by reason of its remoteness and inaccessibility, was for many ages the home of an independent or semi-independent race, driven hitherwards by superior and more intelligent tribes, which gradually settled down on the provinces they conquered, leaving the primitive tribes to the possession and enjoyment of the wild jungles to which they had retreated. These earliest inhabitants may, therefore, in a modified sense, be termed aboriginal ; yet, it should be remembered, that they were the first occupants not merely of this region, but also of large portions of Northern and North-Western India, if not likewise of extensive tracts of Southern India. Isolated and left to themselves they have retained their peculiar tribal habits and characteristics unchanged from generation to generation. While more truthful and honest, more simple and unsophisticated, than Hindoos, they are far lower in the scale of civilization. Their manners are barbarous, their intellect is dull, their spirit is debased, and they are addicted to drunkenness and gross licentiousness. Nevertheless, they are sufficiently vigorous and warlike to cling tenaciously to the soil they consider their own, and to resist energetically every effort made by their Hindoo and Mahomedan neighbours to subdue them.

Gradually the Aryans have encroached upon the Gonds and the other aboriginal tribes, seizing patches of level country, the valleys, the fertile banks of rivers, and other desirable tracts, over which they have extended their jurisdiction and government. For a long period, in some directions almost coeval with the occupation of the earlier inhabitants, they have held important districts, which have become famous in Indian history for their connexion with them. They belonged, for the most part, to various tribes of Rajpoots. For example, the Haihayas were, doubtless, ruling in the upper part of the Narbuddha Valley in the first century of the Christian era. They formed alliances with the Rajpoots of Malwa and Udaipur, whom as Ponwars, Gahlots, and others, they thus introduced into their own dominions, and who are still found in considerable numbers as

wealthy and powerful landowners. There is reason for the belief that the Pramara or Ponwar Kingdom of Malwa at one time stretched as far as the Narbuddha Valley. Many tribes of Rajpoots hold lands in the district of Hoshungabad and its vicinity, where they are more numerous than in other districts of these provinces. The Chandels are in Raepore, the Chauhâns in Rajpore. There are many families of Rajpoots in Nimar and Nursingpore. Altogether I have computed that not less than forty-one tribes of pure Rajpoots (and probably there are more), and thirty-five tribes of impure Rajpoots, are scattered over the Central Provinces.

Compared with the entire population the Rajpoots are not numerous ; and, except in certain limited tracts, have never, at all events in modern times, exercised that ascendancy over the rest of the people which, by the common consent of multitudes, they have exercised for a long period over a large portion of the North-Western Provinces, Rajputana, and Oudh.

The Brahmans have flourished in the Central Provinces much less than the Rajpoots. They have not lacked the assumption which they exhibit elsewhere ; and in their intercourse, not only with Hindoos of all castes, but also with the superstitious, awe-stricken, aboriginal tribes, they have ever been ready to exert the peculiar subtle and bewitching influence of their order, and to strengthen and increase it, the more they were obeyed. Yet these provinces have not been the legitimate home of the Brahman ; and he has pined for the banks of the Ganges and the Jumna, regarding himself as estranged from his kindred, and leading the life of an exile. Not a few of them have abandoned their special avocations, handed down to them as an hereditary sacred trust, for commercial pursuits, the office, and the bar. Some have gained possession of large estates, to which they devote their time and energy. The Mahratta Brahmans of Berar, Nagpore, and other parts are descendants of the Brahmans who came originally into those territories with the Mahratta marauders of former times. Families of the Sarwariyas Jijhotiyas, and Sanâdhiyas, great sub-tribes of the Kanaujiya Brâhmans of Northern India, have found their way to these central regions, as have also Tailangi, Dakhani, and other Brahmans from the south. The ancestors of many of these Brahmans were probably pilgrims, who, wandering over the country and visiting its sacred shrines, finally took up their abode here. This has been a fruitful cause of the settlement of members of this caste in a multitude of places throughout the land. Moreover, forests, caves, fastnesses, rocks, and mountains, which are difficult of access, have ever had a singular charm for these people, inasmuch as, removed from human haunts, they were able to carry out their extraordinary

ideas of religious asceticism. In this manner they have gradually gained a footing in almost every district in India, and in many places their descendants, abandoning the rigid practices of the first immigrants, have become addicted to various secular pursuits like many of the Brahmans now settled in the Central Provinces.

The agricultural castes together form a very numerous community. Some of the chief of these are Kunbîs or Kurmîs, Telîs, Lodhîs, Chamârs, Korîs, Uriyas, and of course many of the Rajpoots. The most important of these castes as cultivators are the Kurmîs, who are the backbone of agriculture. The Chamârs are populous in Chattisgarh, where they are chiefly found. As a people they are far superior to the Chamârs of Northern India, although doubtless of the same race. They are principally occupied with field-work, in which they display considerable energy and skill. Having discarded Brahmanical influence they have a priesthood of their own. Many of them are rich, and most live in comfort, while as a people they have the character of being the best subjects which the British Government has in those parts. The agricultural tribes are very numerous. Some description is given of fifty-six of them, exclusive of the Rajpoots; and it is probable there are others still, of which no account has been rendered.

Although the Kunbîs and the Kurmîs are properly one and the same race, yet there is a difference between them. The former originally came from the Mahratta country, and are distributed among the villages of Nagpore; while the latter came from Northern India, and are found in the Narbuddha Valley and among the Vindhya hills. The Jhari and Mahratta Kunbîs are Mahrattas, having come, they affirm, from Berar, Khandesh, and the neighbourhood of Poona. Sir R. Jenkins states, that the Mahratta Kunbîs are commonly spoken of as descendants of Mahratta horsemen, and as having come in the train of the Mahratta freebooters. Strictly speaking, the Jharîs and Mahrattas are the same people, but the Jharîs have retained their name, yet have lost their thread of connexion with the country of their forefathers, which the Mahratta Kunbîs, being later emigrants, have retained. 'Old cultivators usually designate the Mahratta Kunbîs by the name of Dakhani and Deskar.' The Lodhîs as cultivators come next in rank to the Kunbîs. Many of them came from Bundelkhand in the beginning of the seventeenth century, at the invitation of Hirdai Ṣhah, the Gond Rajah of Garha Mandla, in whose territories they settled down, digging wells, clearing away the forest, and otherwise improving the land. Gradually they turned their attention to agriculture, which has been long their chief pursuit. The chief of Hatta in Bhandara is a Lodhi (*a*).

(*a*) Report of the Census of the Central Provinces for 1872, p. 84.

It were much to be desired that the third chapter on "Traders, Merchants, Manufacturers, Artizans, and other Hindu Tribes," were more systematically, not to say scientifically, arranged ; but from the materials at my disposal I found it impossible to carry out my wishes in this respect. The same observation likewise may be made on the sixth chapter, "Aboriginal and Menial Tribes."

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# CHAPTER I.

## SECTION I.—THE BRAHMANICAL TRIBES.

1.—MAHARASHTRA. 2.—KANAUJIYA. 3.—GAUR. 4.—TAILANG. 5.—DAKHANI. 6.—SANYASI. 7.—GOLA-PURAB. 8.—NARBUDDHA. 9.—JHARE, OR JHARWA. 10.—OJHA AND MAITHILA. 11.—URIYA, OR UTKAL. 12.—MALWI. 13.—BHAGORI. 14.—CHERAKH. 15.—KHERAWAL. 16.—CHUMYATI. 17.—SARASUT, OR SARASWATI. 18.—PALLIWAR; AND 19.—HARAINA.

## SECTION II.—THE RAJPOOT TRIBES.

1.—CHAUHAN. 2.—BUNDELA. 3.—RAGHUBANSI. 4.—SOMBANSI. 5.—SURAJBANSI. 6.—RATHOR. 7.—PARBHU. 8.—POWAR, OR PONWAR. 9.—GUJAR. 10.—GANGABANSI. 11.—HAIHAYA. 12.—JADON. 13.—NAIK. 14.—BAIS. 15.—GAUTAM. 16.—CHANDEL. 17.—BAGHEL. 18.—BONONDIA. 19.—BANAPHAR. 20.—KEKAN. 21.—GAURWAR. 22.—HARARA. 23.—BADMUND. 24.—KHATI. 25.—KESARIA. 26.—BAKTARIA. 27.—PARIHAR. 28.—DAHARIA. 29.—AUNDYA. 30.—BHADAURIA. 31.—TONWAR. 32.—CHUMUR. 33.—DIKHIT. 34.—DEORA 35.—TIKARWAR. 36.—SOLANKHI. 37.—KANPURIA. 38.—KACHWAHA. 39.—GAHLOT. 40.—MORI. 41.—NAGBANSI.

## SECTION III.—IMPURE RAJPOOT TRIBES.

## SECTION IV.—ILLEGITIMATE BRAHMANICAL TRIBES.

1.—DHAKAR. 2.—VIDUR. 3.—PARBHU.

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## SECTION I.—THE BRAHMANICAL TRIBES.

THE Brahmans are most numerous in Jubbulpore, Saugor, Dumoh, Hoshungabad, Nursingpore, and Nagpore. They are found in every district, yet in some places, such as Baitool, Seonee, Mundla, and Chindwara, they are few in number.

The principal tribes of Brahmans represented in the Central Provinces are the following:—

### 1. *Mahratta, or Maharashtra.*

The Brahmans of Nagpore and Berar are almost exclusively of this tribe, and are chiefly Yajurvedis. There are members of several clans in Hoshungabad.

### 2. *Kanaujiya.*

The Sarwariya, Jijhotiya, and Sanâdhiya divisions. The two former came from Northern India, while the Sanâdhiyas came from Bundelkhand. The Kanaujiyas are most numerous in Saugor and Jubbulpore.

3. *Gaur.*

The Kanaujiya and Gaur Brahmans, taken together in these provinces, are about seventy thousand in number. The Gaurs have come from Marwar.

4. *Tailang.*

These are a small community, with only about eight thousand persons in all. More than half of them are in the Jubbulpore district.

5. *Dakhani.*

Of these there are forty-five thousand in the Central Provinces. They are most numerous in the Nagpore Division.

6. *Sanyâsis, or Devotees.*

A small and scattered fraternity of between twelve and thirteen thousand individuals.

7. *Gola-pûrab.*

These came originally from Bundelkhand.

8. *Narbuddha—Naramdeo.*

The local Brahman of the Narbuddha.

9. *Jhare, or Jharwâ.*

Local Brahmans of the Narbuddha Valley.

10. *Ojha and Maithila.*

A feeble community of only three hundred and forty persons.

11. *Uriya, or Utkal.*

12. *Malwi.*

13. *Bhagorî.*

14. *Cherakh.*

15. *Kherawal.*

From Gujerat.

16. *Chumyati.*

In Hoshungabad, from Marwar and Jeypore.

17. *Sarasût, or Sâraswati.*

18. *Pallîwâr.*

19. *Haraina.*

The Mahratta Brahmans preponderate in Nagpore and in some parts of the Satpûra hills. They migrated hither, it is conjectured, in the time of the dominancy of Bakht Baland, the Gond Raja of Deogarh, and especially under the rule of the Mahrattas. Those at Saugor and Damoh are of the Karhâde division of this tribe, and are said to have come originally from Poona, Konkan, and other parts of the Dekhan, in the eighteenth century, under the leadership of "Govind Pandit, a Karhâde Brahman, who was sent by the Peshwa as his agent to those parts, and who took possession of the Saugor territory for his master, from Chhatra Lâl, in 1753" (*a*). The Mahratta Brahmans of Hoshungabad do not intermarry within their own *gotras*.

The Sanâdhiya and Gola-pûrab Brahmans came from Bundelkhand, Dholpore, and Gwalior.

The Gaurs came originally from Marwar.

The Narbuddha and Jhare Brahmans are from the Narbuddha Valley. It is the common tradition, that the Jhare Brahmans have sprung from Jhar, a man connected with one of the aboriginal races, whom a Raja transformed into a Brahman. The Naramdeo or Narbuddha Brahman has, for the most part, abandoned Brahmanical duties for farming and other secular pursuits.

In some places the Brahmans are great landowners. In the district of Damoh they are the proprietors of one hundred and forty-five villages.

The Brahmans of Nagpore are priests, shopkeepers, grain-sellers, bankers, servants, writers, and, a few of them, soldiers; and are often fair scholars and efficient public servants. Those in Nimâr have come thither chiefly from the Dekhan. They occupy most of the public offices in that district.

The most extensive landholders in the district of Raepore are Brahmans, who are proprietors of six hundred and six villages, of which one hundred and eighty-five are in the hands of Mahratta Brahmans. A great many Brahmans, especially of the Jharwâ tribe, are engaged in agriculture in Sambalpur.

The Uriyas of Sambalpur are lazy and improvident, and are importunate beggars. They refuse to eat with the Jharwâs, who are hard-working and intelligent, cultivating the soil and working with their own hands in many ways. They form a considerable community in this State of more than thirty-one thousand persons.

The Brahmans of Berar wear small turbans and long coats coming below the knees, with waists rising almost to the armpits.



(*a*) Census of the Central Provinces for 1872, p. 38.

## SECTION II.—THE RAJPOOT TRIBES.

The Rajpoots of the Central Provinces number about three hundred and fifty thousand persons. They are most numerous in Hoshungabad, Bhandara, and Seonee. There are upwards of thirty thousand in the two districts of Nursingpore and Nimâr. The principal tribes are the following :—

### 1. *Chauhân.*

A few Chauhâns are found in most districts; but they are in greatest numbers in Rajpore. Altogether they amount to upwards of three thousand persons. A Chauhân chief is at the head of the small state of Rairakhol in Sambalpur. They are also numerous in Rajpore.

The Chauhâns claim to have exercised rule over Mandla in ancient times, and affirm that their authority extended over fifty-two castes.

### 2. *Bundela.*

These are from Bundelkhand. They are a small tribe in the Central Provinces, and do not number fifteen hundred in all, of whom nearly one-half are in Saugor.

### 3. *Raghubansî.*

There are nearly four thousand Raghubansîs at Nagpore, and more than five at Nursingpore. Altogether, the tribe has nearly seventeen thousand members in these provinces. They are a numerous class of cultivators in the Rajwara *pargannah* of Hoshungabad, and in Sohagpore and Seonee, professing to have come there originally from Ajoodhya by way of Bundelkhand and Gwalior, where they were settled for a time. They only intermarry among themselves, contrary to the custom of Rajpoot tribes. Ordinarily they fraternise with Gûjars and Kirârs; but when they become wealthy they wear the sacred cord, and no longer associate with them.

### 4. *Sombansî.*

This tribe is strongest in Hoshungabad and Nagpore, which contain one half of the whole. There are six thousand six hundred and fifty Sombansîs in the Central Provinces. They possess ten villages in the Dhumturry Tahsil of Raepore, yet are few in number in that district.

### 5. *Surajbansî.*

The Surajbansîs are few in number, and are less than seven-hundred persons, all told. These are chiefly settled at Nursingpore, Hoshungabad, and Seonee.

### 6. *Râthor.*

A tribe of three thousand persons, half of whom are at Nursingpore, and more than five hundred at Mundla.

### 7. *Parbhu.*

These are chiefly located in the Nagpore Division, Nimar, and in Hoshungabad. They number four thousand in all. They have a small community in Chattisgarh.

### 8. *The Powar, Pramâra, or Ponwar Tribe.*

The Pramâra or Ponwar kingdom of Malwa probably extended to the western portion of the Narbuddha Valley, seven or eight hundred years ago. Nagpore was at one time apparently governed by the Pramâras of Dhur.

They are a numerous agricultural people in these provinces. Those by the Wyngunga are supposed to be a branch of the Devanuggur Powars of Malwa, who quitted their country in the reign of the Emperor Aurungzebe. As a reward for assistance rendered to the Bhonslas in an expedition to Cuttack, they received lands to the west of the Wyngunga. They also spread out over the northern part of the Wyngunga district, in the *Pargannahs* of Thurorah, Kompta, Langee, and Rampylee ; and over fifty years ago entered the waste lands. The tribe is now in the possession of three hundred and twenty-six villages.

The Powars are exclusively devoted to agriculture, and are described as hard-working and industrious, but, at the same time, deceitful, untrustworthy, and litigious (*a*).

The Ponwars are by far the most numerous of the Rajpoot race in this tract of India, and form a community not far short of one hundred thousand persons. Forty-five thousand of these are at Bhandâra, thirty thousand at Seonee, and nearly fourteen thousand at Balaghat ; the remaining districts possessing very few of the tribe. The Ponwars came from Malwa to Nundurdhan, near Ramtek, a little more than a hundred years ago. From this place they gradually extended themselves to Ambagarh and Chandpore, east of the Wyngunga. In Seonee they first occupied Largarhi and Partapgarh. They are very successful in clearing the jungle, digging tanks, and making embankments. In the last Census Report of these provinces the Ponwars are classified under the agricultural tribes as distinct from Rajpoots, which is a mistake. They

(*a*) Report of the Land Revenue Settlement of the Wyngunga or Bhandâra District, by A. J. Lawrence, Esq., B.C.S. Selections from the Records of the Government of India, No. LXII, p. 83.

are genuine Rajpoots. They are a very enterprising race. The Ponwars and the Lodhîs are the chief colonists in the Balaghat districts.

### 9. *Gûjar.*

The Gûjars are regarded as Kshatriyas in the Central Provinces and in some parts of the North-Western Provinces ; but their right to this distinction is by no means universally acknowledged. They are principally settled in Hoshungabad, Nimâr, and Nursingpore. The Gûjars came originally from Marwar and Gwalior to these provinces, where they bear an excellent character for honesty and industry. They have occupied the south of Harda in Hoshungabad for several generations. There are two classes of Gûjars in that district : (1) the Lilorias ; (2) the Mundlas. The former are numerous also in Sohagpore, and are a "fine manly set, freer than most from superstitions, eating meat and flesh, and reckoned very good cultivators." These came from Gwalior about ten generations ago. The Mundlas are so called, because they shave their hair and partake of their food with their turbans off. They observe certain religious customs rigidly. For instance, they will not plough on the new moon, or on the eighth day of the month, as it is Krishna's birthday ; and many altogether refrain from eating meat and from smoking. They are divided into two factions, the origin of which is, that a Gûjar father having betrothed his daughter to one man, the mother married her to another. The whole clan have taken opposite sides, and have excommunicated each other. The Mundlas are in the southern part of the Harda *parganna* (*a*).

### 10. *Gangâbansî.*

The head of this tribe is the chief of the Feudatory State of Bâmrâ, in the district of Sambalpur. The authentic traditions of his family stretch back to the year 1545, when his ancestor, Raja Râm Chandra Deva, was ruler of the State.

### 11. *The Haihaya, or Haihaibansî Tribe.*

The Haihayas are among the most distinguished of the Lunar Rajpoot races. According to a copper inscription found at Mundla, the upper part of the Narbuddha Valley was under their rule in the year 144 of the Christian era ; and an inscription on a temple at Chattisgarh, of 103 A.D., if the Vikramaditya era be that alluded to, refers to a Haihaya Rajah. Rajahs of this

(*a*) Settlement Report of Hoshungabad, by Mr. C. A. Elliott, B.C.S.

line were ruling at Chattisgarh in 1740, when they were overthrown by the Mahrattas. From the testimony of inscriptions which have been brought to light, it is clear that princes of this tribe were ruling in the neighbourhood of Jubbulpore from the beginning of the eleventh to the close of the twelfth century, and that they formed alliances with the Ponwars of Malwa, the Gahlots of Udaipur, and the Western Yadavas. Dr. Fitz Edward Hall has established the fact that the name of their kingdom was Chedi (*a*). The meaning of the word *Chhattisgarh* is "thirty-six forts," the number of forts which the Haihaya kingdom is said to have contained. Many lists of the rajahs of Chattisgarh, from very early times to the subversion of their rule in 1740, are extant, and information respecting some of them is derived from inscriptions on slabs. The only surviving representative of this ancient and distinguished Rajpoot dynasty is a pensioner of the British Government.

### 12. *The Jâdubansî, or Jâdon Tribe.*

The Jâdons are at Sindkher in Berar, the family of the Rajah being of this tribe ; and also in Hoshungabad. The Jâdons are in other parts considered to be an inferior branch of the Jâdons or Jâdubansîs, of whom there are a few families in the Sambalpur Tahsil.

### 13. *The Naik Tribe.*

There is a small community of Naiks in the Dhumturry Tahsil of Raepore.

### 14. *The Bais Tribe.*

These have five villages in Raepore. They are also found in Hoshungabad.

### 15. *The Gautam Tribe.*

The Gautams have six villages in the Dhumturry Tahsil of Raepore.

### 16. *The Chandel Tribe.*

This tribe is the most numerous of the Rajpoots of Raepore. They possess twenty-two villages in the Droog Tahsil, twenty-eight in the Simgah Tahsil, forty-two in the Raepore Tahsil, and forty-five in the Dhumturry Tahsil, of that district. There are a few families settled in Sambalpur, in the Bargarh Tahsil, and in the Kalahandi State.

(*a*) Gazetteer of the Central Provinces, Introduction, pp. 50—53.

17. *The Baghel Tribe.*

The Baghels are found in three of the Tahsils of Raepore, in which they possess twenty-five villages ; and also in Hoshungabad. There is a small number in Kalahandi, and the Bargarh Tahsil of Sambalpur.

18. *The Bonondîa Tribe.*

This tribe has considerable possessions in the Droog Tahsil of Raepore, where it has twenty-seven villages. They have a few more also in Simgah.

19. *The Banaphar Tribe.*

These have small colonies in the Droog and Dhumturry Tahsils of Raepore.

20. *The Kekan Tribe.*

A very small community in the Droog Tahsil of Raepore.

21. *The Gaurwar Tribe.*

The Gaurwàrs have a couple of villages in the Dhumturry Tahsil of Raepore.

22. *The Harara Tribe.*

These occupy five villages in the Droog and Simgah Tahsils of Raepore.

23. *The Badmûnd Tribe.*

A few members of this tribe are in the Simgah Tahsil of Raepore.

24. *The Khâtî Tribe.*

A small community in Simgah of Raepore.

25. *The Kesarîa Tribe.*

These Rajpoots possess ten villages in the Dhumturry Tahsil of Raepore.

26. *The Baktarîa Tribe.*

The Baktarîas have five villages in the Dhumturry Tahsil of Raepore.

27. *The Parîhâr Tribe.*

A few families are settled in the Dhumturry Tahsil of Raepore, where they possess four villages.

28. *The Daharîa Tribe.*

This tribe has two villages in the Droog Tahsil, ten in the Simgah Tahsil, and eighteen in the Raepore Tahsil, of Raepore.

29. *The Aûndya Tribe.*

A small community in Raepore.

30. *The Bhadauria Tribe.*

In Hoshungabad.

31. *The Tonwar Tribe.*

In Hoshungabad.

32. *The Chumur Gaur.*

In Hoshungabad.

33. *The Dikhit Tribe.*

In Hoshungabad.

34. *The Deora Tribe.*

In Hoshungabad.

35. *The Tikarwâr Tribe.*

In Hoshungabad.

36. *The Solankhi Tribe.*

In Hoshungabad.

37. *The Kanpûria Tribe.*

In Hoshungabad.

38. *The Kachwâhâ Tribe.*

In Hoshungabad.

39. *The Gahlot Tribe.*

In Hoshungabad.

40. *The Mori Tribe.*

In Hoshungabad.

41. *Nâgbansî.*

There is a small community of Nâgbansîs in the Kalahandi State of Sambalpur.

## SECTION III.—IMPURE RAJPOOT TRIBES.

In addition to the Rajpoot tribes of Hoshungabad already mentioned, Mr. C. A. Elliott gives a list of Rajpoot tribes of impure blood scattered about the Harda and Charwa Pargannahs of that district. These, he says, seldom wear the sacred cord, unless they are in good circumstances, and pay little attention to their pedigree and to the distinctive customs about which Rajpoots are usually very particular. Being worshippers of Rama they will not plough on the ninth day of the month which commemorates his birthday; nor will they plough on the day of the new moon. They have the reputation of being good cultivators (*a*).

*Impure Rajpoot Tribes of Hoshungabad.*

| | | |
|---|---|---|
| 1. Pal. | 13. Sarwar. | 25. Sablia. |
| 2. Sisodia. | 14. Bachania. | 26. Ghutia. |
| 3. Ginnara. | 15. Deora. | 27. Ullî. |
| 4. Gaur. | 16. Putut. | 28. Barodia. |
| 5. Sauneir. | 17. Nicûmbh. | 29. Sîtolia. |
| 6. Maholia. | 18. Mahla. | 30. Sagar. |
| 7. Ranwa. | 19. Sindla. | 31. Bankra. |
| 8. Mori. | 20. Jadum. | 32. Sankheria. |
| 9. Dol. | 21. Badul. | 33. Kusia. |
| 10. Chanchar. | 22. Awasya. | 34. Jalkheria. |
| 11. Kulum. | 23. Chaora. | 35. Chandrawat. |
| 12. Bagri. | 24. Basalia. | |

## SECTION IV.—ILLEGITIMATE BRAHMANICAL TRIBES.

### 1. *The Dhâkar Tribe.*

These are illegitimate offspring of Brahmans, and wear the sacred cord. The Dhakars are found in Bastar.

### 2. *The Vidûr Tribe.*

Illegitimate descendants of Brahmans in Bhandâra. Many are employed as teachers in schools, and as writers. The Vidûrs are found in all the districts, but three-fourths of the entire community are located in the Nagpore Division.

### 3. *The Parbhû Tribe.*

A tribe in Berar, the descendants of Brahmani mothers and Kayasth fathers. They are also found in Hoshungabad.

(*a*) Settlement Report of Hoshungabad, by Mr. C. A. Elliott, pp. 59—70.

# CHAPTER II.

## Section I.—The Agricultural Tribes.

1.—THE KUNBIS. 2.—THE MAHRATTA KUNBIS. 3.—THE KOHERA KUNBIS. 4.—THE DESI, OR DHALWAR KUNBIS. 5.—THE JHARI KUNBIS. 6.—THE KURMIS. 7.—BHOYAR. 8.—KHIR. 9.—MALI. 10.—KIRAR. 11.—KALAL. 12.—LODHA. 13.—LODHI. 14.—TELI. 15.—BHILALA. 16.—KOLTA. 17.—SAURA. 18.—KAONRA. 19.—PAHAR. 20.—JAT. 21.—LASSA. 22.—MENOR, OR MANAH. 23.—RAGWA. 24.—BORA. 25.—PAB. 26.—KHARIAR. 27.—DANGI. 28.—ALKARI. 29.—KACHHI. 30.—MAHTO TELI. 31.—BARAYI. 32.—KAPEWAR. 33.—GOALI. 34.—YELMA. 35.—KAMEWAR. 36.—AREWAR. 37.—MARHATTAS. 38.—TELINGAS. 39.—DURA. 40.—SORIA. 41.—BISHNOI. 42.—KORIH. 43.—MARAR. 44.—HALBAH. 45.—KHUNDAITA. 46.—BHUINHA. 47.—BIRJIA. 48.—BHUYA. 49.—GAUR. 50.—DUMAL. 51.—KOHLI. 52.—KHANGAR. 53.—PUNKAH. 54.—GANDLI. 55.—CHASA. 56.—CHAMAR.

## Section II.—The Pastoral Tribes.

1.—AHIR. 2.—GOWARI. 3.—GAULI. 4.—GAULAN. 5.—GOLAR AND HOLAR. 6.—GARARIYA, OR GADARIYA.

## Section III.—The Banjara Tribes.

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### Section I.—THE AGRICULTURAL TRIBES.

#### 1. *The Kunbis.*

An industrious tribe scattered about these provinces and Berar. In one place, as in Berar, they eat flesh and drink spirits, and their widows may remarry. All the various divisions of Kunbîs taken together in these provinces number nearly half a million of persons.

#### 2. *The Mahratta Kunbis.*

These are the most numerous agriculturists in Baitool, and are located chiefly in the south of the district, having come thither originally from Nagpore and Berar. The Mahratta Kunbîs differ from the Jharî Kunbîs in that they make
22 diligent inquiries for young men to marry their daughters, while the Jharîs are

4. *The Bandelkhandi Kurmis.* Found in Hoshungabad, Sohagpore, Seonee. Hurda, and elsewhere.

5. *The Pardesi, or foreign Kurmis.* A Hindustani-speaking race from Upper India, residing in the neighbourhood of Baitool, in Hoshungabad, and in many other places. The Kurmîs of Damoh came from the Doab, two hundred and fifty years ago. The Pardesis are excellent cultivators. Their lands are cleaner and better kept than those of most other agriculturists. They also bear the designation of Deswalis, from *des* a country, meaning Marwar and Jeypore.

6. *The Desaha Kurmis.* A tribe in Chattisgarh.

7. *The Kurmis of Raepore.* Consisting of six principal clans :—

 i. *The Monohas.* The most numerous and enterprising; found chiefly in the Simgah Tahsil.

 ii. *The Charnaos.* Settled in the centre of the district, in the Patun *pargannah*, and in the east of Raepore.

 iii. *The Darrerias.* In the south-west of the Droog, and in Dhumturry. An inferior class.

 iv. *Singrowls.* In the villages of Nowagarh, to the north-west of the Simgah Tahsil.

 These Kurmîs have been in Raepore for seven generations, or about two hundred years (*a*).

 v. *Tirola.*

 vi. *Chandarya.*

8. *The Tilolia Kurmis.* These are from Khandesh, and are found in several villages of Hoshungabad.

9. *The Mahratta Kurmis.* These have come to the district of Hoshungabad originally in various capacities, and have gradually settled down to agriculture. They are few in number.

10. *The Gahoi Kurmis.* In Hoshungabad.

### 7. *Bhoyar.*

An industrious race of cultivators from Upper India, settled chiefly in the Multai *pargannah* of Baitool, and in Chindwara. They are addicted to strong drink, but are hard-working cultivators. They probably came from Northern India. There is a considerable community of Bhoyars in Wardha.

(*a*) Report on the Land Revenue Settlement of Raepore, by Mr. Hewitt, B.C.S. pp. 32 and 38. Settlement Report of Hoshungabad, by Mr. C. A. Elliott.

8. *Khîr.*

A tribe of gardeners on the banks of the Narbuddha, where they cultivate melons, vegetables, and the castor-oil plant. The Khîrs, the Mâlîs, and the Kâchhîs are the only cultivating tribes in Hoshungabad which use manure in their fields.

9. *Mâlî.*

Good cultivators found in Nagpore, Seonee, Sambalpur, and other districts. The Mâlîs of Berar eat flesh and drink spirits; and their widows may remarry. The Mâlîs and Kâchhîs of Hoshungabad are growers of opium and vegetables, and also of sugarcane. A sub-division of this caste, styled Phal Mâlîs, are Mahrattas, having come originally from Berar. The Mâlîs and Marars are often regarded as one community.

10. *Kirâr.*

A poor, hard-working, and not very skilful class of cultivators in Baitool, and along the Narbuddha Valley. They probably are emigrants from Northern India. The Kirârs of Hoshungabad have been in the district for eight generations, and are settled in the Rajwara *pargannah.* They trace their descent from Dal Rawut of Dholpore. The Kirârs, Gûjars, and Raghubansîs smoke from the same hookah, and will drink from one another's vessels.

11. *Kalâl.*

A tribe of skilful cultivators in Bhandâra, Berar, and Nagpore. They are also found in Lohâra, a chiefship of Sambalpur.

12. *Lodhâ.*

A caste of agriculturists in the district of Hoshungabad, distinct from the Lodhîs.

13. *Lodhî.*

Good and industrious agriculturists of Jubbulpore, Saugor, Nursingpore, Bhandara, Chindwâra, Damoh, and elsewhere. Those in Damoh came originally from Bundelkhund nearly three hundred years ago. The principal landowners in that district are of this caste, especially of the Mehdela clan. The Lodhîs are turbulent and revengeful, and are very unlike the peaceable Kurmîs. They possess three hundred and sixteen villages in the district of Damoh. Lodhîs settled in Mundla more than two hundred years ago. Some of this tribe are in the Saugor district, and also in Hoshungabad.

The Lodhîs of the Wyngunga, says Mr. Lawrence, "are as a body well set up, fine, powerful men, living always in the open air, and following no profession but that of the plough. They are a hardy race. Their women also engage in field labor. Those cultivators who are unable to continue to hold their own fields, hire themselves out as agricultural labourers, or as drivers of carts. Their conduct is quiet and peaceable. They are more domestic than their neighbours, and less given to family dissensions. They seldom divide the ancestral property; but generation follows generation without any splitting or breaking up families" (*a*). The Lodhîs of the Wyngunga possess about one hundred and eighty five villages. They are divided into two distinct branches:

First, the Lodhîs from the Doab of the Ganges and Jumna.

These are much higher in social rank than the Raepore Lodhîs, with whom they will neither intermarry nor eat food. Their ancestors are considered to have come from the Doab to the Wyngunga by the way of Mundla, where they remained for a time, and where some of their descendants are still found. The customs of these Lodhîs are said to be somewhat like those observed by Rajpoots. The estates of Kompta and Huttah are in their hands.

Second, the Raepore or Maher Lodhîs.

These are more numerous than the other class, but of lower grade. The Mahers are anxious to procure girls to be married to their sons, while the other Lodhîs are anxious on opposite grounds.

The Lodhîs of the Mehdela branch in the Damoh district affect an air of superiority over those of the Narbuddha Valley, who are chiefly Maha Lodhîs.

There are two hundred and forty thousand Lodhîs in these provinces.

### 14. *Teli.*

These are properly oil manufacturers and dealers; but large numbers of those inhabiting the Central Provinces are engaged in agricultural pursuits, in which they exhibit great industry and skill. Members of this tribe are large landholders in Raepore, where they are divided into four clans, namely :—

1. *The Gharrias.* Clearers of the jungle.

2. *The Kûsarias.* With the exception of the Gonds and Ahirs, these are probably the oldest inhabitants of the district, and are scattered all over the country. They are an excellent class of cultivators.

3. *The Jharrias.* Their villages are in the south-east of Raepore, and in the northern and central parts of the Dhamturry Tahsils.

(*a*) Report of the Wyngunga, by A. J. Lawrence, Esq., p. 69.

4. *The Hallias.* Later immigrants from Nagpore. Their influence in the district is small (*a*).

The Telis are found in all the districts of these provinces, but especially in Raepore and in the Nagpore Division. Altogether they number nearly half a million of persons.

### 15. *Bhilala.*

A tribe in Hoshungabad, the head of which is the Burkûr of Khupuria, a landowner of very good position. They claim to be partly of Rajpoot and partly of Bheel descent. They are found in small numbers in nearly all the districts of the Narbuddha, Jubbulpore, and Chattisgarh Divisions, and also in the Upper Godavery district.

### 16. *Kolta.*

An agricultural people in the chiefship of Borâsâmbar in Sambalpur, and in Ghes, Kharsal, Kolâbira, and many other places in the same province. Indeed, the most respectable and industrious agriculturists of Sambalpur are of this tribe. They are a considerable community, and number nearly seventy-five thousand persons.

### 17. *Saura.*

One of the principal agricultural tribes of Borâsâmbar and Kharsal in Sambalpur, of Raepore, and elsewhere.

### 18. *Kaonra.*

Cultivators in the valley of the Narbuddha. They inhabit chiefly the western division of Nursingpore.

### 19. *Pahar.*

An agricultural tribe from Berar and Telingana.

### 20. *Jât.*

The Jâts are represented in the Narbuddha Valley and Hoshungabad, and have come thither from Marwar and Malwa. They have a great luxuriance of hair and beard, and a wild look in the eyes; in which respect the Rajpoots and Bishnois resemble them. These three races in Hoshungabad, says Mr. Elliott, in their speech sometimes substitute the letter *h* for *s*. The Jâts are good cultivators.

(*a*) Report on the Land Revenue Settlement of Raepore, by Mr. Hewitt, pp. 32, 33.

21. *Lassâ.*

Cultivators of Sonpur in the Sambalpur district.

22. *Meno, or Manah.*

Agriculturists, chiefly found in Chanda. A few are scattered about other districts. Of their entire number of thirty-six thousand persons, nearly twenty-five thousand are settled in Chanda. Major Smith has the opinion that they are an aboriginal tribe who have become Hinduized. "Tradition asserts," he says, "that, previous to the Gond conquest, the Manahs reigned over the country, having their strongholds at Surjagarh in Ahiri and at Manikgarh in the Manikgarh hills, now of Hyderabad; and that, after a troubled rule of two hundred years, they fell before the Gonds. In appearance they are of the Gond type, and are strongly made; while in character they are hardy, industrious, and truthful. Many warlike traditions still linger among them, and doubtless in days gone by they did their duty as good soldiers. But they have long since hung up the sword and shield, and now rank among the best cultivators of rice in the district. The great majority lie west of the Wyngunga; but memories of far distant years connect them still with Surjagarh, and the Thakur Deo on its summit remains their guardian god" (*a*).

23. *Ragwa.*

A tribe of cultivators from Northern India.

24. *Bora.*

Cultivators in Kolâbira, in the district of Sambalpur.

25. *Pâb.*

A class of inferior cultivators in Sambalpur. They number nearly ten thousand persons, and are chiefly found in the Sambalpur and Bargarh Tahsils.

26. *Khariâr.*

Cultivators in Kolâbira, Sambalpur.

27. *Dângî.*

A tribe of good cultivators in the Saugor district, chiefly in the Kurai Tahsil. The town of Kurai was given by Aurungzebe to a Dângî chief, who erected a fort

(*a*) Report of the Census of the Central Provinces for 1872, p. 38.

there, which in 1753 was held by Govind Pundit, the agent of the Peshwa. There are a few families scattered about other districts.

### 28. *Alkarî.*

Growers of the *al*, or Morinda plant.

### 29. *Kâchhî.*

These are a branch of the great Kâchhî family of agriculturists spread over a large part of Northern India. They number one hundred and three thousand, of whom seventy-seven thousand are in the Jubbulpore Division. Some of the best cultivators in the Saugor and Jubbulpore districts are of this tribe. They are also found in Nursingpore and Hoshungabad, where they and the Mâlis are the only growers of opium and vegetables, and almost the only cultivators of the sugarcane.

### 30. *Mahto Teli.*

The Mahtos are the best cultivators in Râmgarh, in the Mundla district, to which place they migrated from Myhere, from eighty to ninety years ago. They long ago abandoned the expressing of oil, the original and proper business of all the *teli* tribes.

### 31. *Barayi.*

A tribe of pawn-growers and agriculturists in Nagpore and elsewhere. There is a considerable number of this tribe at Râmtek. They form an important community of upwards of twenty-five thousand persons in these provinces.

### 32. *Kapewâr.*

The most numerous agricultural class in the *pargannah* of Râjgarh, in the north of the Chânda district. There are not many members of this tribe apparently elsewhere, for their entire number under the government of the Chief Commissioner is little over ten thousand. Some three thousand of them cultivate lands in the Upper Godavery territory.

### 33. *Goali.*

A tribe of inferior cultivators in Sambalpur.

### 34. *Yelma.*

A tribe in the Upper Godàvery district, speaking Telugu. They occupy a high social position, as many of them are chiefs. The Sardesmukhs of the four upper *talukas*, and the Ranee of Bhadrâchallam, belong to this tribe. The Yelma

women live secluded in zenânas. The Yelmas are a proud people, and the poorest of them will not handle the plough (*a*).

35. *Kamewâr.*

An agricultural tribe in the Upper Godavery district.

36. *Arewâr.*

An agricultural tribe in the Upper Godavery district.

37. *The Mahrattas.*

Agricultural tribes in the Upper Godavery district.

38. *The Telingas.*

Agricultural tribes in the Upper Godavery district, Nagpore, Sambalpur, and other places. All these tribes of agriculturists inhabiting this tract of country speak the Telugu language, and therefore should rather be included with the Telugu tribes of the Madras Presidency than with the Hindî and Mahratti speaking tribes of the Central Provinces.

39. *Dûra.*

Cultivators in Kharonde. They also serve as soldiers.

40. *Soria.*

Cultivators in Kharonde. They wear the sacred cord.

41. *Bishnoi.*

A tribe of colonists in Hoshungabad from Marwar, not distinguishable in appearance from Jâts. They are settled among the Byrie hills and in villages in their vicinity. The deities worshipped by them are Bishen and Jhamajee. These Bishnois, says Mr. Elliott, "abstain from the admixture of Mahomedan customs, their chief peculiarity in Upper India"(*b*).

42. *Korih.*

This tribe is settled in Sahangurree and Pertabgarh *pargannahs*, in the south of the Wyngunga, and in Chandpoor, to the west. They are found in all the districts of the Narbuddha and Jubbulpore Divisions, but nowhere else, with the exception of Bhandâra. They are reputed to have come originally from the

(*a*) Gazetteer of the Central Provinces, p. 500.

(*b*) Settlement Report of Hoshungabad, by Mr. C. A. Elliott.

Benares province, "in the suite of a Bhonsla prince of the Chandah branch, who had performed a pilgrimage to the sacred city." They produce sugarcane in large quantities, the production of which is chiefly in their hands. The tribe has distinguished itself for its great enterprise and energy in the excavation of noble tanks and in the formation of numerous embankments.

The Korihs have the excellent habit of settling their own tribal disputes by themselves, and of seldom going to law about them. Their dress is peculiar, especially their head gear. "In their houses, and when at work or on a journey, they are content with a handkerchief, which tightly covers their crowns, and terminates in knots, inelegant and cheap." They are an uncleanly people, and have no high standard of morality. It is said too, that they are difficult of management.

### 43. *The Marars.*

The Marars have two divisions :—

1. The Bhorih Marar. From Northern India.
2. The Phûl Mâlî. Growers of fruits and flowers, from the Berars.

The Marars and Mâlîs are sometimes spoken of as one tribe.

### 44. *Halbah.*

Agriculturists, originally Kunbîs, but who have become separated from them in caste matters.

### 45. *Khundaita.*

These are a small community in Sambalpur, found in greatest numbers in the Sonpur and Patna States.

### 46. *Bhuinha.*

A small tribe in Sambalpur, numbering less than fourteen thousand individuals.

### 47. *Birjia.*

An insignificant tribe of three hundred and fifty-two persons in Raigarh and the Sambalpur Tahsil.

### 48. *Bhuya.*

The Bhuyas are one of the principal tribes of Rampur, in the Sambalpur province.

### 49. *Gaur.*

A numerous tribe of Sambalpur. There are nearly forty thousand in Bargarh, upwards of twenty thousand in the Sambalpur Tahsil, and nearly twenty thousand in each of the three Native States of Sonpur, Kalahandi, and Patna; and altogether in this province number one hundred and thirty-two thousand persons.

### 50. *Dumal.*

A tribe in Sambalpur, of upwards of twenty-six thousand persons, of whom more than one-half are settled in the State of Sonpur.

### 51. *Kohli.*

A small tribe of agriculturists found chiefly in Bhandâra and Chanda, who, like the Manahs, are supposed to be Hinduized aborigines. They are of a distinctly Gond type, and retain many Gond customs. They profess, however, to copy the Mahratta Kunbîs. "They have a remarkable faculty for selecting the best sites for irrigation reservoirs; and to possess a large tank is their highest ambition. On the lands watered by these tanks they cultivate sugarcane and rice; and they are the chief producers of *goor* (coarse unrefined sugar) in the country"(*a*).

### 52. *Khangar.*

Cultivators in Saugor, Jubbulpore, and Damoh. They are much addicted to crime.

### 53. *Punkah.*

These are properly weavers, but although many still adhere to their hereditary vocation, the majority of them have abandoned it for agriculture. They are a quiet and industrious people, and in religion belong to the sect of Kabir Panthîs. They avoid the use of spirits and meat, do not marry their children until they have reached maturity, and bury their dead. The Punkahs make bad cultivators; and the villages of which they are proprietors are miserable in the extreme. The Gandas are said to be an offshoot of the Punkahs.

### 54. *Gandli.*

A small community, most of whom are settled in Chanda. There are a few in Bhandâra, Wurdha, Nagpore, and elsewhere.

(*a*) Report of the Census of the Central Provinces for 1872, p. 39.

## 55. *Chasa.*

A tribe scattered about Sambalpur, being most numerous in the Native States of Bamra, Kalahandi, and Kairakhol.

## 56. *The Chamârs.*

A numerous body of cultivators scattered about the Central Provinces. Like their brethren in the North-Western Provinces, they are a low caste race (*a*). They form nearly one-fourth of all the inhabitants of Bilaspur, where they have been settled for so many centuries that they have no tradition of any other home. Mr. Chisholm says of them, thàt "they possess active and well set figures, are more brown than black in colour, and are less marked in features than the easy and higher classes. They are fairly energetic and industrious cultivators, are somewhat tenacious of their rights, and considerable numbers of them have attained a position of comfort and respectability "(*b*). In the Central Provinces they number more than half a million of people, of whom considerably more than one-half are settled in Raepore and Belaspore.

Nearly the whole of the Chamârs of Chattisgarh are adherents of the Satnâmî religion, which was founded by Ghâsî Dâs, a Chamâr, between the years 1820 and 1830. Idolatry of every form is eschewed, and the Supreme Being is worshipped without any visible sign or representation. Moreover, all the worshippers are socially on an equality. They have no temples, no public religious service, no creed, no form of devotion. The religious act simply consists of muttering the name of God, and asking His blessing. A Satnâmî prostrates himself before the sun, morning and evening, crying 'Sat Nâm,' the True Name, or the True One. The Satnâmîs will not eat meat; nor will they take water from any one not of their own caste. They drink no spirits. But some smoke tobacco, and as others do not, two separate and important divisions of the tribe have sprung up. The Satnâmîs bury their dead without performing any religious ceremony.

A few years ago a serious division arose among the Satnâmî Chamârs on the subject of smoking tobacco. This and drinking spirits were both forbidden by their spiritual teacher. The latter was easily abandoned, but the former, although given up for a time by all the Chamârs, was after an interval resumed by some of them. These did not adopt the hookah as formerly, but, in its stead,

(*a*) For a detailed account of the Chamârs of Northern India, see the author's "Hindu Tribes and Castes, Vol. I, pp. 391—395

(*b*) Gazetteer of the Central Provinces, p. 100.

a broad *pylas* leaf was folded into the shape of a pipe, and tobacco was placed in the bowl, and thus smoked. This pipe is called *choongee*, and the smokers are designated *choongiyâs*. The more orthodox Satnâmîs, however, have resisted the temptation ; and the sect has split into two great sections—the smokers and the non-smokers (*a*).

The Chamârs of Chattisgarh are not workers in leather as they are in Northern India ; but are simply engaged in agriculture. The adoption of the Satnâmî religion, while it has brought them into collision with the higher castes, has imparted to them an independent spirit which otherwise they would not have possessed. In Hoshungabad many of them are weavers.

The Chamârs of Raepore call themselves Raedâsîs, being disciples of Rae Dâs, a Chamâr reformer, who adopted the creed of the celebrated Râmanand, who flourished three or four centuries ago. The Raedâsîs assumed the designation of Satnâmîs. Ghâsî Dâs, in proclaiming the dogmas of this sect in Chattisgarh, seems to have revived the teaching of Rae Dâs rather than to have originated a new creed. Chamârs are chiefly found in the north-west of Raepore. Though outwardly, "as Satnâmîs, scrupulous about their eating, they are slovenly and untidy in their habits ; and the houses of even the wealthiest are generally miserable hovels. They are industrious, though careless, cultivators, and frugal in the extreme, indulging in no extravagance in dress or jewellery. The dress of the men is usually a single cloth, one end of which encircles their loins, and another their head ; and the women wear little or no jewellery : yet they rarely make money, and seem to want the talent of getting on in the world. Their villages are seldom prosperous. Though this apparent inability to improve their position is partly due to Hindu opposition, yet one great cause of the phenomenon seems to be, their individual fickleness and want of perseverance. A very slight cause will send a Chamâr cultivator away from his village ; and though they generally return after a short interval, yet these migrations must necessarily hinder the accumulation of property"(*b*).

## SECTION II.—THE PASTORAL TRIBES.

### 1. *The Ahîr Tribe.*

The Ahîrs of Central India are probably descendants of the Abhîras, who once ruled over part of this country. There is a tradition that, in the beginning of the fifteenth century, Asâ Ahîr, a rich herdsman, built a fort on a high hill in

(*a*) Report of the Census of the Central Provinces for 1872, Appendix, p. xxii.

(*b*) Gazetteer of the Central Provinces, p. 413.

Khandesh, now known as Asîrgarh, whose ancestors had held estates there for nearly seven hundred years.

There are upwards of fifteen thousand Ahîrs in Damoh. Many are agriculturists, and inhabit the wooded and hilly parts of the district. They are poor, and of an unsettled character. There is a small community of this tribe at Nagpore, Hoshungabad, Nursingpore, Baitool, Nimâr, and in the Upper Godavery district; but a larger one at Chindwara, Raepore, Sambalpur, and in the districts of the Jubbulpore Division, with the exception of Mundla, where they are few in number. Altogether they form a large tribe of between three and four hundred thousand persons. The Ahîrs of Nagpore are divided into the following clans :—

*Nagpore Clans.*

1. Kanoujiya Gwâlwanshi. Speaking Hindî.
2. Malhâ. Speaking Hindî.
3. Dûdh Gowars. Speaking Mahrathî.

The Ahîrs of Raepore have been settled in that district from time immemorial. Their clans differ from the above, and are as follows :—

*Raepore Clans.*

1. Jharria. } Old inhabitants of Raepore.
2. Kusaria. }
3. Kanoujiya. Recent immigrants from the North-west.

The Kanoujiyas, although comparatively of recent date, have greater influence in the district than the older clans.

The Ahîrs of Hoshungabad have come originally from Bandelkhand, or from districts further north.

2. *The Gowarî Tribe.*

Herdsmen of the Wyngunga and throughout the Nagpore Division generally. A considerable body is in the Seonee district. All the cattle of the Wyngunga is said to be in their hands. They are also employed as cartmen and in the manufacture of coarse sugar, and are reputed to be an industrious people. They number nearly one hundred thousand persons.

3. *The Gauli Tribe.*

The Gaulis are a pastoral people inhabiting the uplands of Baitool and elsewhere, tending flocks and herds and cultivating the ground. They are probably the remnants of the royal Gauli race, which many ages ago ruled over some parts

of Central India. "From Deogarh on the plateau," says Mr. Grant, "which, before its subversion by the midland dynasty of Gonds in the sixteenth century, was, according to the popular voice, the last seat of Gauli power, the very names of the Gauli chiefs are handed down. According to one account the predecessor of the Gonds was Pandu Gauli; but a more detailed tradition sets forth that Jatba, the known ancestor of the Deogarh Gond dynasty, began his career as a dependant on Mansur and Gansur, the two Gauli chiefs of Deogarh, and received from them a grant of land. He rose to become their minister, and at length obtained from them the entire management of their country. Having thus gained power he went on to depose and murder his benefactors, and to usurp their principality. But a Gauli chief still retained possession of the fort of Narnâla for a few years longer, when he was slain by the Mahomedans" (*a*). It is pretty certain that a race of Ahîr or herdsman chiefs had possession of a portion of the Taptee Valley for a long time prior to the fifteenth century. Asirgarh is to this day called a Gauli fort. Sir Henry Elliot states, in his Supplemental Glossary, that "in the Puranic geography, the country on the west coast of India, from the Taptee to Deogarh, is called Abhîra, the region of cowherds." "Dr. Bhau Daji mentions having found an inscription of an Abhîra king at Nasik, and suggests that the Gauli kings, in the neighbourhood of Nasik and Trimbakeswara, were the same as the Abhîra kings" (*b*).

The Gaulis of Bhandâra are a wandering people, encamping in the jungles, and only visiting towns and villages in order to sell the produce of their dairies and to obtain supplies. A few are scattered about the edges and slopes of the Chindwâra hills. Many of the inhabitants of Râjoli in Bhandâra are of this tribe. They are a very simple people in manners and appearance, but are addicted to petty theft and cattle-stealing. Some are found also in the Hoshungabad district.

### 4. *The Gaulan Tribe.*

A pastoral tribe in Berar.

### 5. *The Golar and Holar Tribes.*

Pastoral tribes from the banks of the Godavery, which have established themselves chiefly in the districts of Nagpore, especially in the stony tracts of Ambagarh and in the forests around Ramplee and Sahangadhee. They cultivate a little land in the neighbourhood of the villages, which they occupy in the rainy

(*a*) Gazetteer of the Central Provinces, Introduction, p. 61.
(*b*) *Ibid*, pp. 62, 63.

season. They are said to speak the Canarese language (*a*). In the Wyngunga they inhabit the sub-divisions of Chakurhaitee and Keenee.

### 6. *Garariya, or Gadariya.*

These are shepherds scattered about most of the districts of these provinces.

## Section III.—THE BANJARA TRIBES.

These tribes are scattered all over the Dekhan, and are found in various parts of the Central Provinces. There are many in the Raepore district, living in or on the confines of the jungle; and, as it is cleared, they retreat further east. In Southern Berar, where they are very numerous, they have a bad character as highwaymen. They are mostly of the Bhukya tribe.

In the Dekhan the Banjâras are divided into four branches, namely:—

*The Banjaras of the Dekhan.*

| | |
|---|---|
| 1. The Mathûria Branch. | 3. The Châran Branch. |
| 2. The Labâna Branch. | 4. The Dhâri Branch. |

The first three tribes profess to be descended from high caste families of the north-western tracts of India, through illicit or irregular marriages contracted by some of their members. From the statements of Mr. Cumberlege, Superintendent of Police in Wûn, who has paid great attention to these tribes, it is conjectured, that "the emigration which settled the Banjâra upon Dekhan soil took place when these grain-carriers came down with the great Moghul armies early in the seventeenth century. In fact, they seem to have derived their whole origin and organization from the long wars of the emperors in the south; and the restoration of peace and prosperity is breaking them up. Neither their trade, nor their tribal system, can survive another generation of English predominance" (*b*). The whole of the Dekhan is parcelled out by the Banjâras for grazing purposes.

One of the most powerful of these tribes is the Châran; and its influence, especially of the Rathor clan, is strong in Berar. The Chârans are followers of Guru Nânak, and worship Bâlâ, Mariâi, Tulja Devi, Siva Bhaia, Mittu Bhûkya, and Satti. The Dhâris are divided into twelve clans, and worship Saraswati. They are described as hybrids between Hindus and Mahomedans, and are nominally ranked among the latter (*c*).

There are upwards of four thousand Banjâras in Sambalpur.

(*a*) Sir R. Jenkin's Report on Nagpore, pp. 41. 42.
(*b*) Gazetteer of Berar, by Mr. A. C. Lyall, p. 195.
(*c*) *Ibid.*

# CHAPTER III.

## TRADERS, MERCHANTS, MANUFACTURERS, ARTIZANS, AND OTHER HINDU TRIBES.

I.—MARWARI. II.—PARWAR. III.—AGARWALA. IV.—KOMTI. V.—LAR. VI.—BOHRA. VII.—MAHESHWARI. VIII.—BIRWAR. IX.—KHATRI. X.—KASONDA. XI.—GAURI. XII.—OSWAL. XIII.—KHANDELWAL. XIV.—SARAOGI. XV.—KASSAR, OR KANSAR. XVI.—PANCHAL. XVII.—SONAR. XVIII.—SONA-JHIRI. XIX.—KALHAR. XX.—KAHAR. XXI.—BHAT. XXII.—KAYASTH. XXIII.—PANHARI. XXIV.—TAMBOLI. XXV.—JANGAM. XXVI.—BAIRAGI. XXVII.—GOSAIN. XXVIII.—DOSI. XXIX.—DHIMAR. XXX.—KEWAT. XXXI.—BAGTI. XXXII.—INJHWAR. XXXIII.—BHOI. XXXIV.—WODDEWAR. XXXV.—HALWAI. XXXVI.—LOHAR, OR KHATI. XXXVII.—BARHAI SUTAR, OR WADHI. XXXVIII.—BELDAR. XXXIX.—KUMHAR. XL.—SUTRASHI. XLI.—BAJGARIA GANDA. XLII.—GURWA. XLIII.—RANGARI. XLIV.—KOHRI. XLV.—BONKA. XLVI.—DHOBI, OR WARTHI. XLVII.—SIPI. XLVIII.—BARI. XLIX.—NAI, NAU, HAJAM, OR MAHALI. L.—DENDRAWAR. LI.—JULAI. LII.—KUTIA. LIII.—CHANDAR. LIV.—KOSHTI, OR KOSTA. LV.—BHULIA. LVI.—MEHRA. LVII.—GURIA. LVIII.—GONDALI. LIX.—SANSIA. LX.—KURKI. LXI.—MERIWAR. LXII.—SIMPI. LXIII.—DIRZI. LXIV.—BALJWAR. LXV.—MEDARIWAR. LXVI.—UPPARIWAR. LXVII.—DAGORE. LXVIII.—LORA. LXIX.—BUSSORI. LXX.—ZINGAR. LXXI.—BHARBHUNJIA. LXXII.—GARPAGARI. LXXIII.—SUDU. LXXIV.—MAHARUN. LXXV.—GHANTERA. LXXVI.—KHURURA. LXXVII.—KHUJRIA. LXXVIII.—HUTWA. LXXIX.—KALAVANT. LXXX.—BHANDARI. LXXXI.—CHIPI.

### 1. *Marwârî*

Traders in Nagpore, Bhandâra, Chânda, Chindwâra, and other places. Those of Chindwâra came in with the Maharatta conquerors in the last century. Marwârîs are the principal native traders at Hingunghât, Hoshungabad, Kamptee, and elsewhere in the Central Provinces and Berar.

### 2. *Parwâr.*

Traders in Bhandâra, Râmtek of Nagpore, and in other places. They are mostly attached to the Jain religion.

### 3. *Agarwâla.*

Merchants, who are found in greatest numbers in Nagpore and Jubbulpore; some of them entered the country with the Mahrattas. A few Agarwâlas reside
24 in most important towns and villages.

4. *Komti.*

Traders in Nagpore, Jubbulpore, Berar, and elsewhere, from the south. They are a small community.

5. *Lâr.*

A Dekhani tribe of traders in Berar.

6. *Bohra.*

Merchants and traders.

7. *Maheshwari.*

Merchants and bankers. A community of three thousand six hundred persons in Nagpore and elsewhere.

8. *Birwar.*

Bankers and traders.

9. *Khatrî.*

Merchants and traders in Hoshungabad and elsewhere.

10. *Kasonda.*

These possess twenty-three villages in Raepore.

11. *Gaurî.*

A small community in possession of one village in the Dhumturry Tahsil of Raepore.

12. *Oswâl.*

Merchants and traders in Hoshungabad.

13. *Khandelwal.*

Traders in Hoshungabad.

14. *Saraogi.*

Traders in Hoshungabad.

15. *Kassars or Kânsâr.*

Workers in brass and bellmetal. Their ancestors lived in Chundehyree in Bandelkhand, whence they proceeded first to Mundla, and afterwards to Bhandâra, Raepore, and other parts of Central India. The Kassars manufacture glass, work in clay, and deal largely in beads and glass bracelets.

### 16. *Panchal.*

These are not only workers in brass, but are likewise employed in the manufacture of precious metals, generally coming only in the province of goldsmiths. They are settled in Chanda and Sambalpur.

### 17. *Sonâr.*

Goldsmiths. A caste commonly found in most of the towns and principal villages of India, and already several times alluded to.

### 18. *Sona-jhiris.*

Gold-washers. They labour in the Sonenuddee and in the Wyngunga. The gold obtained is impure, and not very valuable. But perhaps this may arise from defects in the washing process. It is singular that those who search for gold at once quit the places where they happen to find it. This is done from some superstitious dread attaching to such places.

### 19. *Kalhar.*

The Kalhars are an exceedingly numerous class of traders. According to the census there are upwards of three hundred thousand persons of this tribe in the Wyngunga. They are the shopkeepers of the country, and in other parts of India would be called Baniyas or Banians. In this district they are divided into three classes:—

#### *First.—The Jain Kalhars.*

These are considered to be renegades from the pure Baniya castes, who were degraded from the rank they originally held in consequence of evading the strict caste-rules of their order. They came from the western coast.

#### *Second.—The Sehorah Kalhars.*

This branch is stated to have come from Bandelkhand. For a long time they bore the designation of Oomrai Baniyas. The most respectable members of this branch are grain-sellers: those less respectable are spirit-sellers.

#### *Third.—The Pardes Kalhars.*

These are the original Kalhars of the district, although styled Pardesîs, or foreigners, in allusion to the tradition of their having migrated to the Wyngunga from Northern India. They are less numerous than the other branches.

20. *Kahâr.*

A respectable Shudra class in Jubbulpore and other districts of the Central Provinces.

21. *The Bhât Tribe.*

Bards and genealogists in Hoshungabad and other districts.

22. *Kayasth.*

The Kayasths have come from Furruckabad and other parts of Northern India. There are some members of this caste in Jubbulpore, who probably settled there in the time of Aurungzebe, when the Mahomedan Gond, Bakht Baland, was Rajah of Deogarh. They are also found in the district of Hoshungabad, and more or less in all the remaining districts. The Kayasths of Sambalpur are said to bear the name of Mahanti, and to have come originally from Orissa. They are clerks in Government offices and school-masters, and are described as an intelligent, though somewhat effeminate, people.

23. *Pânhâri.*

Sellers of pawn and betel-nut.

24. *Tamboli.*

Betel-sellers.

25. *Jangam.*

A small community of religious mendicants.

26. *Bairâgi.*

Religious mendicants, a much larger community than the preceding, and most numerous in Chattisgarh.

27. *Gosain.*

These are found scattered about the Central Provinces, and are represented by several of their clans such as Gir, Band, Bhartî, Pûrî.

28. *Dosi.*

Astrologers in Kharonde. They wear the sacred thread.

29. *Dhîmar.*

Fishermen and boatmen. They are numerous in Bhandâra, Jubbulpore, Nagpore, Raepore, Bilaspore, and other districts, and altogether constitute a community of two hundred and thirty-eight thousand persons.

30. *Kewat.*

Fishermen and boatmen; occasionally traders likewise.

31. *Bâgti.*

Fishermen and cultivators in Kharonde.

32. *Injhwar.*

Supposed to be a branch of the Dhîmars. They are a separate people, however, and never reside in the same villages with them. They are found chiefly in the villages of the Lanjee district of the Wyngunga.

33. *Bhoîs.*

Fishermen. They also carry palankeens, fetch water, and perform other menial duties.

34. *Woddewâr.*

Boatmen and fishermen in the Upper Godavery District.

35. *Halwai.*

Confectioners.

36. *Lohâr, or Khâti.*

Blacksmiths and carpenters. The Lohârs of the Wyngunga are not only workers in iron, but are also carpenters. They keep themselves apart from the Lohârs of Berar and of the Narbuddha Valley, and are known commonly by the appellation of Khâtî. The Lohârs form a community of nearly one hundred thousand persons.

37. *Barhai, Sutar, and Wâdhi.*

Carpenters. The designation differs in different localities. The Barhais are strongest in Nagpore, Jubbulpore, and Saugor; but are met with in all districts.

38. *Beldâr.*

Tank-diggers. The Beldârs of Raepore are Uriyas, and are under the authority of a *jamadar*, who is to them a kind of chief, having officers or *naiks* under him, each of whom has charge of a gang. These gangs wander about the district to places where their services may be needed. Beldârs are most numerous in Nagpore.

39. *Kumhâr.*

Potters, tile-makers, brick-makers, and the like. There are as many as sixty-six thousand Kumhârs in these provinces.

40. *Sutrashi.*

Musicians in Hoshungabad.

41. *Bajgaria Gânda.*

Musicians of Chattisgarh. As they eat meat, drink spirits, and are in other respects impure, they are considered to be somewhat low in the social scale.

42. *Gûrwa.*

Musicians in Hoshungabad.

43. *Rangârî.*

An important class of dyers at Bori, in the Nagpore district. The cloths dyed at Bori are much valued for the durability of the dye, which is ascribed by the dyers to a peculiar virtue in the waters of the Wana.

44. *Kohri, or Kohli.*

Artizans. A small tribe in Saugor, much addicted to crime.

45. *Bonka.*

Soldiers or *paiks* in Kharonde, who speak the Uriya language.

46. *Dhobi, or Warthi.*

Washermen. They are called Warthis in Berar. They constitute a community of upwards of seventy thousand persons.

47. *Sîpî.*

Cloth-printers.

48. *Bâri.*

Servants in Hindu families. They also make plates of broad leaves.

49. *Nâî, Nâû, Hajâm, or Mahâli.*

Barbers. In Berar they are called Mahâlis. They are found everywhere.

50. *Dendrawar.*

Weavers of tassar silk.

### 51. *Julâi.*

Weavers.

### 52. *Kutia.*

Weavers of turbans and other fine fabrics.

### 53. *Chandar.*

Weavers of cloth worn by women of Hoshungabad.

### 54. *Koshti, or Kosta.*

A numerous class of weavers in Nagpore, Raepore, Berar, Sambalpur, and elsewhere. They and the Dhers are the most important non-agricultural classes of Nagpore, and are manufacturers of the different kinds of cloth which the country produces. In Sambalpur and Hoshungabad they are manufacturers of *tassar* silk. They number more than a hundred thousand persons.

The Koshtis are divided into two branches, namely :—

1. Koshti. 2. Salewar.

The chief distinction between these two branches lies in their workmanship. The Koshtis manufacture white cloth with a silken or gold embroidered border ; while the Salewars manufacture parti-coloured cloths of various patterns. The last census report gives the following gloomy view of the troubles that have befallen this industrious caste through competition with English traders. " The Koshtis, like the weavers of the finer kinds of cloth in other parts of India, have fallen on evil times. They are unable to compete with the showy goods which Manchester sends in such profusion; and they have of late years emigrated in great numbers, chiefly to Berar, where, as day-labourers, they are able to obtain good wages. A few only have bethought themselves of an agricultural life " (*a*).

### 55. *Bhûlia.*

Weavers of cotton cloths in Sambalpur, where they form a community of upwards of sixteen thousand persons, most of whom are in the Bargarh and Sambalpur Tahsils, and the Sonpur feudatory State.

### 56. *Mehra.*

Weavers of coarse cotton cloths in Sambalpur, Bustar, and Hoshungabad. They also perform the duties of village police.

(*a*) Report of the Census of the Central Provinces for 1872, p. 37.

57. *Gûriâ.*

Confectioners in Sambalpur.

58. *Gondali.*

Drum-beaters.

59. *Sânsiâ.*

Masons and stone-carvers in Sambalpur, numbering nearly eight thousand persons.

60. *Kurki.*

Snake-charmers and pipers in Berar.

61. *Meriwâr.*

Tailors, in the Upper Godavery District.

62. *Simpi.*

Tailors in Berar.

63. *Dirzi.*

Tailors. A considerable community, most numerous in Nagpore and Jubbulpore.

64. *Baljwâr.*

Bangle-makers, in the Upper Godavery District.

65. *Medariwâr.*

Mat-makers, in the Upper Godavery District.

66. *Upperwâr.*

Tank-diggers and stone-masons, in the Upper Godavery District. They are divided into two clans.

67. *Dagore.*

Rope-makers of Hoshungabad.

68. *Lora.*

Hemp-growers of Hoshungabad. The cultivators of wheat, barley, and other cereals will not grow hemp.

69. *Bussori.*

Basket-weavers and musicians. Their women are midwives in the Hoshungabad district. They form a considerable community of forty-three thousand individuals, more than one-half of whom are in the Jubbulpore districts.

70. *Zingar, or Jingar.*

A small community of artisans, found chiefly in the districts of Nagpore. There are a few also settled in Sambalpur.

71. *Bharbhunjia.*

Roasters of grain, and small traders. Numerically, an insignificant community.

72. *Garpagari.*

These are by profession averters of hail, though in some places they have taken to agriculture. Their numbers are few. They are found in the Wyngunga, Berar, Nagpore, and other places.

73. *Sudu.*

In Sambalpur, especially in the Sonpur and Kairakhol States, there are nearly four thousand of the tribe.

74. *Maharun.*

The Maharuns are in Sambalpur, where they number four hundred and five persons.

75. *Ghantera.*

An inconsiderable body of people, numbering only one hundred and five persons, spread about the Sambalpur territory, with the exception of the Kalahandi and Sarangarh feudatory States.

76. *Khurûra.*

A small tribe scattered over Sambalpur, especially in the Sambalpur and Bargarh Tahsils, and the Sonpur State.

77. *Khujria.*

These number two hundred and thirty-four individuals, of whom one hundred and sixty-three are in the Bamta feudatory State, and seventy-one in the Sambalpur Tahsil.

### 78. *Hutwa.*

A small community in Sambalpur, settled chiefly in the Bargarh Tahsil and in the Sonpur and Patna feudatory States.

### 79. *Kalavant.*

Dancers. A low, licentious people. They are very few in number, yet are met with in all districts.

### 80. *Bhandari.*

A community of upwards of six thousand persons in the Sambalpur territory. They are in greatest numbers in the Bargarh and Sambalpur Tahsils and in the Sonpur State.

### 81. *Chipi.*

There are between one and two hundred families of the Chipis in Sambalpur, the greater proportion of whom are in the Sambalpur Tahsil.

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# CHAPTER IV.

## ABORIGINAL TRIBES,—KOLARIAN.

SEC. I.—THE KOL, KUL, OR KUR TRIBES. SEC. II.—THE KURKU TRIBES. SEC. III.—THE BHEEL TRIBES. SEC. IV.—THE BINJHAL, OR BINJWAR TRIBE. SEC. V.—THE BHUNJIYA TRIBE. SEC. VI.—THE BHUMIA TRIBE. SEC. VII.—THE BAIGA TRIBES. SEC. VIII.—THE DHANGAR TRIBE. SEC. IX.—THE GADBA TRIBE. SEC. X.—THE KANWAR TRIBE. SEC. XI. —THE NAHAR TRIBE. SEC. XII.—THE SAONRA TRIBE. SEC. XIII.—THE AGHARIA TRIBE.

THE Ethnological Committee of the Central Provinces, in its report dated in the year 1868, classifies the aboriginal tribes of those provinces under two headings, Kolarian or Northern, and Dravidian or Southern. To the former belong thirteen tribes, and possibly three others; and to the latter, ten, and three which are doubtful. These tribes are as follows :—

ABORIGINAL TRIBES OF CENTRAL INDIA.

| *Kolarian.* | | | *Dravidian.* | |
|---|---|---|---|---|
| 1. Kol. | | | 1. Gond. | |
| 2. Kurku. | | | 2. Bhatra Gond. | |
| 3. Bheel. | | | 3. Mârî Gond. | |
| 4. Binjwâr. | | | 4. Mâria, or Gottawâr. | |
| 5. Bhunjiya. | | | 5. Dhurwe Gond. | |
| 6. Bhûmia. | | | 6. Khatolwâr Gond. | |
| 7. Baiga. | | | 7. Agharia Gond. | |
| 8. Dhângar. | | | 8. Halbâ. | |
| 9. Gadba. | | | 9. Koî. | |
| 10. Kanwar. | | | 10. Khond. | |
| 11. Nâhar. | | | 11. Dhanwâr. | Doubttul. |
| 12. Mânji. | | | 12. Nâhil. | |
| 13. Mâhto. | | | 13. Pankâ. | |
| 14. Sâonra. | Doubtful. | | | |
| 15. Goli. | | | | |
| 16. Agharia. | | | | |

## ABORIGINAL TRIBES,—KOLARIAN.

### *Section I.—The Kol, Kul, or Kûr Tribes.*

The Kols of Sambalpur have come from the direction of Chota Nagpore, where they form a considerable community of forty-four thousand persons. They are described as a hardworking, honest, and 'light-hearted' people, the women working as zealously as the men. The Kols are addicted to strong drink. Some have regarded the Kols and Dhângars as the same tribe; but the Ethnological Committee of the Central Provinces have drawn a distinction between them. There are upwards of twenty thousand Kols in the Jubbulpore district.

The Kûrs are spread about the Mahadeva hills, where they call themselves Muâsis, and about the forests on the Tapti and Narbuddha, as far as the country of the Bheels. Their food is very poor and scanty, consisting chiefly of a 'gruel made from the pounded kernels of mangoes and flowers of the *mahowa* tree.' They worship the sun and moon carved on wooden pillars. A Kûr bridegroom, unless he can purchase his wife, serves his father-in-law a number of years for her.

### *Section II.—The Kurkû Tribes.*

The Kurkûs number about forty thousand persons in Baitool and Hoshungabad, and have their chief seat in the Pachmarhi hills. They are mostly black, with flat faces and broad flat noses, high cheek-bones and thick lips; and it is difficult to distinguish them from Gonds. They are singularly truthful and honest; but their notions of chastity are very lax. These tribes cultivate the ground, cut grass and firewood, and lead, for the most part, a precarious existence. In character and disposition they resemble the Gonds; but they are a perfectly distinct people. Their religion is an imitation of Hinduism, and differs essentially from that practised by the Gonds. There is no social intercourse between the two races, and they do not eat and drink together. They worship their ancestors, have no special priesthood, do not eat the flesh of the cow, and sometimes bury, and sometimes burn, their dead. Their language has no affinity with Gondî. The Kurkûs of the Satpoora hills, says Mr. C. Scanlan, burn their adults, and bury their children.

This tribe is characterized by shyness and inoffensiveness. "It is hard to believe that only fifty years ago they were the most reckless and daring of robbers, and that their depredations filled the whole of the Narbuddha Valley with terror. There has probably never been a stronger instance of the character of an entire race being completely changed in a generation by peaceful government" (*a*).

(*a*) Gazetteer of the Central Provinces, p. 214.

The Kurkûs of the Sâtpoora hills are divided into four great branches: 1. Bapcha; 2. Baoria; 3. Rumba; 4. Bondoi. The last is highest in rank. These clans hold no social intercourse with one another (*a*).

Many Kurkûs are found in the district of Nimâr, the most westerly portion of the Central Provinces. They are the same as the Kurkûs of the Gâwalgarh hills of Berar, and of Kalibheet in Hoshungabad.

Two days and a half are required for the marriage of a Kurkû. "On the first day, the relatives of the bridegroom go to the bride's house, and bring her to her intended husband's house; on the second day, they tie together the garments of the two, and cause them to join hands and run seven times round a *mahowa* tree; after which they are conducted to the bower prepared at the husband's house. Then they are reminded of their having been knotted together: after which they all feast and drink, and one having lifted the husband, and another the wife, on their backs, they dance" (*b*). Kurkûs dress like Hindus, and eat food from their hands, which they will not do from the hands of Gonds and Mhârs. They wear fewer ornaments than Gonds.

The Kurkûs of the Kalibheet hills, and of Chandon in Baitool, are called Pothria Kurkûs. They differ from the Mawâshi Kurkûs of the Narbuddha Valley, in that they rear pigs, which the latter do not, and appear to have a separate language or dialect of their own. The two tribes occasionally intermarry. On the southern bank of the Taptee is another Kurkû tribe, which also forms alliances with the Pothrias.

The Pothria tribe are improvident and lazy, and consequently are not good cultivators. Their chief market is at Siralia, to which place they bring the produce of the hills in great abundance. They are 'in general request as farm servants and ploughmen, being too honest to defraud their masters of labour or material.' Every village of the tribe has three deities: 1. Dongar Deo, god of the hills, having his habitation on the nearest hill in the neighbourhood. He is worshipped once a year, namely at the Dasahra festival, when the following offerings are presented to him,—a goat, two cocoanuts, five limes, five dates, and a ball of *sendûr* paste. 2. Mutya, or Mûtûa, Deo, consisting of a heap of stones erected in the village. The same offerings are presented to him, with this difference, that instead of the goat, a pig is sacrificed. 3. Mata, the goddess of small-pox, who receives an offering of cocoanuts, but none of blood. Besides these deities, many others are also worshipped; for example, the cholera god, the

(*a*) The Indian Antiquary, Vol. I, p. 56. Notes by Mr. C. Scanlan, Assistant Surveyor.

(*b*) Hislop's Aboriginal Tribes of the Central Provinces, Appendix, p. 10.

monkey god, the tiger god, the god of the wheat field, and gods presiding over the growth and health of children (*a*).

The Pothria Kurkûs have numerous *gotras*, or clans; some of which are the following :—

*Pothria Gotras, or Clans.*

| | | |
|---|---|---|
| 1. Darsema. | 5. Maosi. | 10. Sîlû. |
| 2. Takere. | 6. Chûthar. | 11. Ahandî. |
| 3. Kasda. | 7. Sakam. | 12. Lobo. |
| 4. Dheen. | 8. Mori Rana. | 13. Bûsûm (*b*). |
| | 9. Bethe. | |

No man can marry a woman of his own *gotra*, in which respect he resembles the Rajpoot, who cannot marry into his own tribe.

The Kurkûs of the Satpura hills have the following clans :—

*Kurkû Clans on the Satpuras.*

| | | |
|---|---|---|
| 1. Kasda. | 6. Dharma. | 12. Tandil (*c*). |
| 2. Bethe. | 7. Sakoma. | 13. Kolsa. |
| 3. Chûthar. | 8. Ataker. | 14. Suvati. |
| 4. Maosi. | 9. Akhundi. | 15. Selu. |
| 5. Bûsûm. | 10. Tota. | 16. Atkom. |
| | 11. Bhendra. | |

The Kurkûs of Hoshungabad have a singular notion of their superiority to all the tribes in their neighbourhood. "Any Kurkû who should drink or eat from any vessel belonging to any of these tribes, or to a Mahomedan, would be put out of caste; but in the case of the Gonds, it is lawful to drink out of their brass vessels, though not out of their earthen vessels. The offence would be wiped out by a dinner to his brotherhood, at which one pig, three goats, and seven chickens would be consumed" (*d*). The Kurkûs have not the same prejudice against Brahmans as the Gonds, and will eat the food which has been cooked by them.

## *Section III.—The Bheel Tribes.*

These are found chiefly in the Nimâr district, yet small communities of them inhabit other parts of the Central Provinces. They are located chiefly in the hills surrounding the Asirgarh fortress. The Bheels are hereditary watchmen among

(*a*) Settlement Report of the Hoshungabad district. By Mr. C. A. Elliott. Appendix.
(*b*) *Ibid.*
(*c*) The Indian Antiquary, Vol. I, p. 56.
(*d*) Settlement Report of the Hoshungabad district. By Mr. C. A. Elliott. Appendix.

the villages of Nimâr. Many members of these tribes embraced Mahomedanism in the reign of Aurungzebe; but their descendants are mere nominal Mahomedans, only practising the simplest rites of the creed, while adhering largely to the old heathen ceremonies prevalent among the Bheels. Not a few are idle and dissolute; yet the character of these tribes has greatly improved of late years, and many have become cultivators of land. See the separate chapter on the Bheel Tribes in Part III.

The Bheels of Berar are of the Turvi clan, and extend far into Khandesh. They are all Mahomedans, having changed their faith, it is commonly asserted, at the command of the Emperor Aurungzebe. There are Bheels in Baitool, Hoshungabad, and the Upper Godavery District.

*Section IV.—The Binghal, or Binjwâr Tribe.*

This tribe is in Chattisgarh. Its social customs resemble those of the Kanwars and Gonds; and the cast of countenance of the three tribes is very similar. The Binjhâls are found also in the small State of Borasambar in Sambalpur; having come there, it is supposed, originally from the Vindhyan Range, to the west. The chief of Ghes is of this tribe; and some of its members are settled in the chiefship of Kharsal. There are likewise clans in Raepore, to the north-east. These are cultivators, and are allied to the Baigas of Mandla.

Captain Ward considers that the Binjwârs are a branch of the Baigâ Tribe, and divides them into seven clans, which are given in the account of that tribe.

*Section V.—The Bhunjiya Tribe.*

A colony of Bhunjiyas is found in Raepore, to the east of the district, where they are somewhat numerous, especially in the Khariar and Bindra Nawagarh *Zamindárís*, ' where they hold a good many fairly cultivated villages.'

*Section VI.—The Bhûmia Tribe.*

The Bhûmias are a wild tribe inhabiting the remote tracts of Chattisgarh. " The sole heritage of the Bhûmia is an axe, and the veriest shred of cloth attached to a string suffices to cover his nakedness. He apparently scorns regular cultivation, and looks upon ploughing as beneath the dignity of man. He rears a crop under the system known as *dahya*, which consists in cutting down a patch of jungle, firing it in May, and then throwing seed among the ashes. This germinates, and springs up very fast after the commencement of the monsoon. One patch of jungle yields in this way for two years, and then a new tract is taken up,

while the abandoned land will not recover itself, and be fit to be occupied, for some twelve or fifteen years" (*a*). The Bhûmias are fond of hunting with bows and arrows. They are a "short, slim, black race, often with long shaggy hair, and wild looking, but essentially timid," and living in scattered huts. They mix little with other classes, and seldom come down to the plains. Being satisfied with the spontaneous products of the forest they take only small interest in cultivation of any sort.

Captain Ward states that the two words 'Baiga' and 'Bhûmia' are, in Mandla, synonymous and interchangeable. It would follow, therefore, that the Bhûmias there are the same as the Baigas.

*Section VII.—The Baiga Tribes.*

The Baigas are one of the most remarkable races of Central India, and differ both in language and appearance from the Gonds. They are in greatest numbers in the Mundla district, where there are upwards of six thousand of them.

Captain Ward divided them into three great branches :—

1. The Binjwârs, or Bichwârs.
2. The Mundiyas.
3. The Bhirontiyas.

These branches, however, differ so much from one another that they may almost be regarded as separate tribes. "One sect, the Mundiya, is known by the head being shaven all but one lock. The Binjwârs, on the other hand, wear their hair long, never cutting it, and tie it up in a knot behind ; so do the Bhirontiyas. In stature some are taller than Gonds ; but as a rule they are all very much below the average height of Europeans. The Baigas to the eastwards, on the Maikal Range, are much finer specimens of humanity than those near Mandla. In habits, too, they are superior, being a fine manly race, and better looking than their brethren near Mandla. They have not the flat head and nose, and receding forehead, so common among the Gonds—the head is longer, the features more aquiline, and the hands are peculiarly small. Some among them have, however, all the types of low civilization—flat heads, thick lips, and distended nostrils; but, on the whole, the appearance of these Baigas of these eastern Ghauts is striking, as compared with that of other wild tribes. In character, too, they differ much from the more degenerate aboriginal races. Fearless, trustworthy, independent, ready enough to give their opinion, and very willing to assist, they manage their communities in a way deserving of high praise. Social crimes, such as abduction of women, are more or less prevalent among them; but these cases are always decided

(*a*) Gazetteer of the Central Provinces, pp. 107, 108.

by the village elders, generally to the satisfaction of all parties. Thefts among each other seem unknown, except perhaps in years of scarcity. Of slight, wiry build, they are very hardy, extremely active, and first-rate sportsmen. Cunning in making traps and pitfalls, and capital shots with their small bows and arrows, they soon clear the whole country of game. Unarmed, save with the axe, they wander about the wildest jungles ; and the speed with which they fly up a tree on any alarm of tigers, is wonderful ; yet the courageous way in which they stand by each other, on an emergency, shows that they are by no means wanting in boldness. Their skill in the use of the axe is extraordinary ; and they often knock over small deer, hares, and peacocks with it. It is indeed by no means rare to see panthers brought in either speared or knocked on the head with the axe. Even when occupied with his fields, the love of field sports seems inherent in the Baiga ; and in the rains, when he has little else to do, he and his companions amuse themselves with running down *sâmbar*, and spotted deer, with their dogs, following them into the water, and killing them with their axes when brought to bay " (*a*).

The dress of the men is exceedingly scanty ; but that of the women is much more decorous. The latter wear bunches of wool tied up in their hair, and are tatooed like Gond women. The Baigas are the priests of some other aboriginal tribes, especially of the Gonds. They direct all their religious observances, and settle boundary disputes. They invoke the gods of the hills, the streams, and the forests, and perform exorcisms and incantations on great occasions. They are summoned to avert cholera or small-pox ; and they single out the witch whose evil eye has brought trouble on a home or village. It is common for a Baiga medicine man to be summoned for the purpose of charming tigers away, and saving cattle from their attacks. Each of the three great branches of Baigas is subdivided into seven clans, as follows :—

*Clans of the Baiga Tribes.*

| | |
|---|---|
| 1. Marabi. | 5. Chulpurye. |
| 2. Moorkâm. | 6. Kusyâr. |
| 3. Umarîa. | 7. Barharya (*b*). |
| 4. Subharya. | |

A small tribe of Baigas inhabits the Salehtekree plateau.

*Section VIII.—The Dhângar Tribe.*

These are apparently a branch of the Kols of Chota Nagpore. There is a large colony of them in Sambalpur, and a few in the district of Bilaspur, where

(*a*) Gazetteer of the Central Provinces, p. 279.
(*b*) *Ibid*, p. 278.

they are mostly in service. The Dhângars of Berar are sheep farmers, and manufacturers of blankets. They seem to be a different people from the Dhângars of Northern India.

### *Section IX.—The Gadba Tribe.*

A Kolarian tribe, inhabiting the country to the east of Bastar and Jeypore. The women wear a peculiar dress. "A cloth three feet by six made from the fibre of the bark of the *Karing* tree, with horizontal bands of red, yellow, and blue, each about three inches in width, is secured round the waist by a girdle, then brought over the shoulder and fastened down in front of the upper part of the body. The girdle is composed of from forty to fifty separate cords of about eighteen or twenty inches in length, lashed together at the ends in front. A chaplet of the large white seeds of the *kusa* grass strung together is fastened round the hair, as are also sometimes strings of white beads. Large earrings of three coils, of common brass wire, certainly three or four inches in diameter, are suspended to the upper cartilage of the ear, and hang down to the shoulder; and another earring, resembling a brass button with a stalk to it, is worn in the lobe of the ear" (*a*). The Gadbas are given to intoxication.

### *Section X.—The Kanwar Tribe.*

The Kanwars are a large and influential tribe chiefly settled in Chattisgarh, numbering upwards of seventy-two thousand persons. All the landowners in the north belong to this tribe. From their wealth and respectability they affect the importance and dignity of Rajpoots, and have become split up into more than a hundred *gotras*, some of which, such as the Dûlû, Dhângar, Tilasi or Tawar, and the Sândil or Sarwaya, have adopted the sacred thread. Members of the same *gotras*, like Rajpoots, do not intermarry. The pernicious custom prevalent among Hindus of the higher castes, of the marriage of mere children, is spreading among the *gotras* anxious to imitate Rajpoots; but unsophisticated Kanwars only marry when of mature age. They also eat flesh and drink spirits; but the stricter Kanwars abstain from such impure luxuries. Most bury their dead, but the Hinduized Kanwars burn. Altogether these Kanwars are a simple, primitive people, found chiefly in the northern and eastern hills of Chattisgarh, alarmingly superstitious, and marvellously obedient" (*b*).

A Kanwar is at the head of the state of Kenda, in the Bilaspur district; and another is chief of Korba, in the same district. The Kanwars of Raepore have

(*a*) Gazetteer of the Central Provinces, pp. 33, 34.
(*b*) *Ibid*, p. 107.

probably come from the north. From documents said to exist at Ratanpur there is reason to believe that they conquered the north-east tract of the Bilaspur district from the Bhûyas. "There can be little or no doubt that the chief counsellors and most trusty followers of the Haihai Bansi princes were Kanwars. It was to Kanwar princes that they entrusted the hill fortresses of Bilaspur, on their descent into the plains; while the assistance rendered by the Kanwars in the conquest of the south of Raepore and Bastar, was rewarded by large grants of land, which are still held by their descendants in Dhamtari, the Gundardehi Zamindar, and the Talukdar of Bhutidehi, being both descendants of these colonists. They have always made a claim, though in a half-hearted way, to be considered as Rajpoots connected with the Tuar tribe of the north-west; and their claim has certainly been recognized in one instance, as the first Kanwar chief of Narra received his states as a dowry with the daughter of the Rajpoot chief of Khariar" (*a*). The habits of the Kanwars are very similar to other tribes inhâbiting the jungles. They bury their dead; and in their marriage ceremonies avoid Brahmans, and obtain the assistance of the elders of their villages.

### *Section XI.—The Nâhar Tribe.*

A tribe inhabiting the densest forests of Raepore, living on game and the products of the jungle. They abhor agricultural pursuits.

### *Section XII.—The Sâonra Tribe.*

An agricultural tribe at Pahâr Sirgira, in Sambalpur; and also at Khalari on the east of Raepore, and in other districts. They are said to be a very industrious people.

### *Section XIII.—The Agharia Tribe.*

These are cultivators in Sambalpur. The chief of Phuljhargarh in Sambalpur is of this tribe. There are many Agharias in Râmpur and Râjpore, in the same district. Next to the Koltas they are the most industrious and respectable agriculturists of Sambalpur.

(*a*) Gazetteer of the Central Provinces, p. 414. Extract from Mr. Hewitt's Settlement Report.

# CHAPTER V.

## ABORIGINAL TRIBES—DRAVIDIAN.

### I.—The Gond Tribes.

Sec. I.—THE DHUR TRIBE. Sec. II.—THE RAJ GOND TRIBE. Sec. III.—THE RAGHUWAL TRIBE. Sec. IV.—THE DADAVE TRIBE. Sec. V.—THE KUTULYA TRIBE. Sec. VI.—THE PADAL, PATHADI, PARDHAN, OR DESAI TRIBE. Sec. VII.—THE DHOLI TRIBE. Sec. VIII.—THE OJHYAL TRIBE. Sec. IX.—THE THOTYAL, OR PENDABARYA TRIBE. Sec. X.—THE KOILABHUTAL TRIBE. Sec. XI.—THE KOIKOPAL TRIBE. Sec. XII.—THE BHIMA TRIBE. Sec. XIII.—THE MARIA, OR MADYA TRIBE. Sec. XIV.—THE MARI TRIBE. Sec. XV.—THE KOLAM TRIBE. Sec. XVI.—THE KHATOLWAR TRIBE. Sec. XVII.—THE RAWAN BANSI TRIBE. Sec. XVIII.—THE NAIK, OR DHURWE TRIBE. Sec. XIX.—THE GAITI TRIBE. Sec. XX.—THE MORIA TRIBE. Sec. XXI.—THE MANES TRIBE. Sec. XXII.—THE GOWARI TRIBE. Sec. XXIII.—THE THOTLI TRIBE. Sec. XXIV.—THE KOHALIN TRIBE. Sec. XXV. THE JADUWAN TRIBE. Sec. XXVI.—THE AND TRIBE. Sec. XXVII.—THE BUCHADI TRIBE. Sec. XXVIII.—THE TAKUR TRIBE. Sec. XXIX.—THE HALBA, OR HALWA TRIBE. Sec. XXX.—THE KOI TRIBE. Sec. XXXI.—THE NAIKUDI TRIBE Sec. XXXII.—THE BHATRA TRIBE. Sec. XXXIII.—THE AGARMUNDE TRIBE. Sec. XXXIV.—THE BADIYA TRIBE. Sec. XXXV.—THE BHARIA TRIBE.

### II.—The Khond Tribes.

I.—THE BETTIAH TRIBES. II.—THE BENNIAH TRIBES. III.—THE INDEPENDENT TRIBES.

### I.—THE GOND TRIBES.

Gondwâna, the seat of the Gond tribes, by reason of its dense forests and extended hills, was for many ages an isolated tract in Central India, little affected by the ethnical and social changes which, through the instrumentality first of Aryan or Hindu invaders, and afterwards, in a much later period, of Semitic or Mahomedan conquerors, were spreading over most other parts of India. Although there is ground for the belief that the Gonds were an independent, self-ruling people long before the time when their history commenced, yet not much is known respecting them until the sixteenth century. "It was then that Sangrâm Sâ, the forty-eighth Rajah of the Gond line of Garha, Mandla, issuing from the Mandla highlands, extended his dominion over fifty-two *garhs*, or districts, comprising the country now known as Bhopal, Saugor, and Damoh on the Vindhyan plateau; Hoshungabad, Nursingpur, and Jubbulpur in the Narbuddha

Valley; and Mandla and Seonee in the Sâtpura highlands" (*a*). The Gonds, however, date the commencement of their sovereignty over Garha Mandla from the year 358; but there is good reason for supposing that from that period down to the sixteenth century it was of a very limited character. For two centuries the three principalities of Garha Mandla, Chândâ, and Deogarh, although under nominal subjection to the emperors of Delhi, were in a position of considerable power and importance. The Gond princes of Deogarh gained the good-will and support of their suzerain by embracing the Mahomedan religion; but their descendants continue pure Gonds. In the middle of the eighteenth century the three Gond States were absorbed by the Bhonsla Rajahs of Nagpore; and in 1781 their independence was finally destroyed by their becoming incorporated in the Mahratta principality of Saugor. The Gonds seem to have been a quiet and unoffending people, for during the two centuries of their acknowledged sway no instance is recorded of their having enlarged their territory, or of their having engaged in one aggressive war (*b*). Their country was in a state of great prosperity, 'their flocks and herds increased, and their treasuries filled.' Respecting the Chândâ dynasty, Major Lucie Smith, formerly Deputy Commissioner of the district, states, that "they left, if we forget the last few years, a well governed and contented kingdom, adorned with admirable works of engineering skill, and prosperous to a point which no after time has reached."

At various periods there have been four Gond kingdoms in Gondwâna, namely those of Garha Mandla, Kherla, Deogarh, and Chânda. The district of Nagpore was in Deogarh, when that country was ruled by Bakht Buland.

The Gonds form one-fourth of the population of Betul, three-fourths of Chindwara, one-third of Seonee, and one-half of Mandla, where the last Gond kings ruled. The real wild Gond, who shuns the sight of strangers, is best found in the unexplored regions between Chattisgarh and the Godavery, and from the Wyngunga nearly to the eastern Ghauts. More than eighty-six per cent. of the entire body of Gonds in these Provinces consist of Gonds, who are distributed as follows :—

| | |
|---|---|
| Vindhyan Division ... ... ... ... | 65,173 |
| Narbuddha ditto ... ... ... ... | 154,220 |
| Satpura ditto ... ... ... ... | 506,063 |
| Chattisgarh Plain ... ... ... ... | 398,806 |
| Nagpore Plain and Wurda Valley ... ... ... | 154,907 |
| Other Parts ... ... ... ... ... | 157,500 (*c*) |

(*a*) Gazetteer of the Central Provinces of India, by Charles Grant, Esq., p. lxxiii.

(*b*) *Ibid*, note, p. lxxxii.

(*c*) Report of the Census of the Central Provinces for 1872, p. 32.

The word 'Gond' or 'Gund,' in the opinion of Mr. Hislop, one of the best authorities on these races, is a form of Kond or Kund, the *k* and the *g* being interchangeable; and the word itself is probably connected with *Konda*, the Telugu for mountain. Thus the term Gond would signify, etymologically, people of the hills, a designation very suitable to them.

The Gonds are characterized by a flatness of head, shortness of nose, with thickness at the base, and largeness of lip. Mr. Hislop describes them as "a little below the average height of Europeans, and in complexion darker than the generality of Hindus; bodies well proportioned, but features rather ugly—a roundish head, distended nostrils, wide mouth, thickish lip, straight black hair, and scanty beard and moustaches. Both hair and features are decidedly Mongolian." The Gonds ordinarily content themselves with one wife, but those in good circumstances have several. The women are better looking than the men. In dress, says Captain Ward, in his Settlement Report of the Mandla district, they are "usually decent, though they wear only the *dhoti* and shoulder cloth of coarse country-made stuffs, white, with a coloured thread border. For ornaments they wear strings of red and white beads, earrings of brass wire in coil, and polished zinc bosses; sometimes nose-rings of the same, and anklets and armlets of copper and zinc mixed, or of pewter and zinc. Wild as these people are, scanty as is their dress, they are by no means above a certain amount of vanity. On festive occasions they wind long tresses of sheep's or goat's wool in their own hair, which is generally worn long and tied up in a bunch behind, somewhat in the style adopted by European ladies of the present day. They wear no other covering for their heads; but occasionally adorn their hair with small brass coins and glass beads. They are tattooed at an early age, some much more than others. The Pardhâns and Dholyâs are the people who practise the art of tattooing; and some have quite a local reputation for their skill in the art. They usually work with needles, and rub in indigo and gunpowder or saltpetre" (*a*).

The same writer, speaking of the general character of the Gonds, says, that though "wild, uncivilized, and ignorant, the Gonds are among themselves honest, faithful, and trustworthy, courageous in some points, and truthful as regards faults they have committed (as a rule, they plead guilty when brought before the Courts). As a race, they are now well behaved, and very amenable to authority, however turbulent they may have been in former days. They occasionally exercise their talents in cattle-lifting. The Gond in service is exceptionally faithful and obedient to his employer, so much so, that he would not hesitate

(*a*) Gazetteer of the Central Provinces, p. 274.

to commit any crime at his orders, and sooner than turn informer, would himself die. This description applies only to the really wild Gonds, who have not become contaminated by contact with spurious civilization ; for the domesticated Gond is mean, cringing, cowardly, and as great a liar as any other low class of Indian. Under favourable circumstances Gonds are strong and well proportioned, though slightly built, very expert with the axe, and, though lazy, do not make bad servants. They still like strong liquors; but Mr. Hislop's remark, that 'their acts of worship invariably end in intoxication,' is too sweeping at the present day " (*a*).

The deities chiefly worshipped by the Gonds are Dûlâ Deo, Narain Deo, Suraj Deo, Mâtâ Devi (goddess of small-pox), Bara Deo, Khair, Mâtâ Thâkur Deo, and Ghansyâm Deo. Cholera receives divine homage as Marî, or Pestilence. The Gonds have seven kinds of marriage. Their widows are always expected to remarry. A younger brother has to marry his elder brother's widow. A Gond wishing to settle his son seeks a wife for him among the daughters of his sister's family. Men are generally buried ; though the better classes copy the Hindu custom, and burn their dead. Women are always buried. The grave is situated due north and south, the feet lying to the north, and the head to the south, with the face turned up. The common belief is, that at death the Gonds go to their deities, who are supposed to inhabit a region somewhere to the north. They have no definite idea of the future, or of immortality. The sons of Gonds inherit equally ; unmarried daughters receive a share (*b*).

Gonds are found as far west as Nimâr, yet very few in number. In Raepore the Gonds are very numerous. They are a down-trodden race, few of them possessing villages except in the midst of the jungles, while those inhabiting the open country are almost entirely under the authority of the Hindu population.

Although the Gond tribes are in reality numerous, yet the Gonds themselves divide their race into only twelve and a half tribes or branches. These are as follows :—

*The Gond Tribes as classified by themselves.*

| | | |
|---|---|---|
| 1. Râj Gond. | 6. Dholi. | 11. Kolâm. |
| 2. Raghuwâl. | 7. Ojhyâl. | 12. Mudyâl. |
| 3. Dadave. | 8. Thotyâl. | 12½. Pâdal, of an inferior kind. |
| 4. Kalulya. | 9. Koilabhutul. | |
| 5. Pâdal. | 10. Koikopâl. | |

(*a*) Gazetteer of the Central Provinces, p. 274.
(*b*) *Ibid*, p. cxi.

The first four, with perhaps the Kolâms, are regarded as Gonds of the purest type (*a*).

*Section I.—The Dhur Gonds.*

These are the lowest of the race. Socially, they are even lower than the most humble of the Hindu tribes, but rank above the Mhârs and Dhers. They are an honest, straightforward, muscular people, but deficient in intelligence. In the Narbuddha Valley these Gonds are extensively employed in the cultivation of the soil. Having lost their independence they are mere drudges. On the hills, however, they occupy a much more important position than on the plains, and are often headmen of villages. They are so remarkably simple and honest, even the wildest of the tribes, that they will fulfill any agreement which they make, no matter the difficulties in the way and the personal distress which they may have to endure.

The Chattisgarh Gonds, who are mostly Dhurs, retain faint traces of serpent worship, to which, in all probability, their ancestors were greatly addicted. As they are fond of having Hindu priests and agents, many of them are fast learning Hindu usages and superstitions.

*Section II.—The Râj Gond Tribe.*

These are in the highest rank of Gonds; and the title is borne by most of the noble and governing houses. Probably the Gond kings of former times were of this tribe. There are twenty-seven clans of Râj Gonds in Chânda, as follows:—

*Clans of Râj Gonds of Chandâ.*

I.—Clans worshipping *seven* minor deities.

| | |
|---|---|
| 1. Kusnâka. | 3. Marâwi. |
| 2. Mesrâm. | 4. Marskola. |

II.—Clans worshipping *six* minor deities.

| | |
|---|---|
| 1. Atram. | 6. Pendâm. |
| 2. Geram. | 7. Salâm. |
| 3. Kurmeta. | 8. Toriâl. |
| 4. Kopal. | 9. Velodi. |
| 5. Ureta. | |

III.—Clans worshipping *five* minor deities.

| | |
|---|---|
| 1. Alam. | 5. Karpeta. |
| 2. Dhurwe. | 6. Kumra. |
| 3. Gaure. | 7. Kirnâhka. |
| 4. Jugnâhka. | 8. Soiyâm. |

(*a*) The Aboriginal Tribes of the Central Provinces, by the late Rev. S. Hislop, p. 4.

IV.—Clans worshipping *four* minor deities.

| | |
|---|---|
| 1. Kowa. | 4. Sirâm. |
| 2. Naitâm. | 5. Sirnâhki. |
| 3. Sarâti. | 6. Talandi (*a*). |

The worshippers of seven deities may intermarry with those who worship five and four ; but the worshippers of six, five, or four deities, being regarded as one, may not intermarry.

The Gonds of Mandla belong to two tribes, the Râj Gonds and Rawan Bansis. The former imitate closely the highest castes of Hindus. They wear the sacred cord, and, like the Hindus, carry their passion for ceremonial purification sometimes to an absurd length. For example, Mr. Hislop remarks that the wood for the fire on which their food is cooked, is sprinkled with water before use. This desire to become ceremonially clean, in the Hindu sense, has had one good effect, at the least, in leading them to abandon many of their filthy habits (*b*). Notwithstanding their adherence to Hindu usages, they are obliged occasionally to visit their own deities, and even to put cow's flesh to their lips folded in cloth, to ward off evil from their houses.

The Râj Gonds are numerous in Nagpore. They are scattered also about Berar, and in the forests south of the Wurdah, and north of the Narbuddha (*c*). There are some likewise in Hoshungabad, of whom Mr. C. A. Elliott remarks, that 'a few are fine, manly fellows, and splendid shikâris (hunters) ; but they are mostly a stupid and half-tamed lot' (*d*).

*Section III.—The Raghuwâl Gond Tribe.*

An agricultural tribe of Chindwara.

*Section IV.—The Dadave Gond Tribe.*

Like the Raghuwâls, they are an agricultural people, chiefly found in Chindwara. The Râj Gonds, Raghuwâl Gonds, and Dadave Gonds eat food together, but do not intermarry.

*Section V.—The Katulya Gond Tribe.*

A tribe scattered about many places. They closely imitate the customs of Hindus, and endeavour to intermarry with the better Hindu castes. Some of them occasionally become Hindus.

(*a*) Gazetteer of the Central Provinces, p. 139.
(*b*) *Ibid*, p. 273.
(*c*) Hislop's Aboriginal Tribes of the Central Provinces, pp. 4, 5.

(*d*) Settlement Report of Hoshungabad. By Mr. C. A. Elliott, B. C. S.

### *Section VI.—The Pâdâl, Pathâdi, Pardhân, or Desai Gond Tribe.*

The Pardhâns are the priests or religious counsellors of the Râj Gonds. They are the Bhâts of Gonds of the upper ranks, "repeating their genealogies and the exploits of their ancestors, explaining their religious system, and assisting at festivals, on which occasions they play on two sorts of stringed instruments, named *kingri* and *jantur*. For their services they receive presents. The birth or death either of a cat or dog in their family defiles them: and from this uncleanness they cannot be free till they have shaved off their moustache, purchased new household vessels, and regaled their caste with a plentiful allowance of arrack. These have assumed the name of Raj Pardhâns, to distinguish them from a sub-division of the same class, which is degraded to the rank of a half-caste, consisting of those who, in the vicinity of Nagpore, speak Mahrathi, play on wind instruments of brass, and spin cotton thread, like the outcaste Hindus" (*a*).

### *Section VII.—The Dholi Gond Tribe.*

These are musical performers. Their name is derived from the *dhol* or drum which they beat. The Nagûrchi or Chherkya Gonds are a division of the tribe, and are goatherds in the forests.

### *Section VIII.—The Ojhyâl Gond Tribe.*

Wandering bards and fowlers. "They sing from house to house the praises of their heroes, dancing with castanets in their hands, bells at their ankles, and long feathers of jungle birds in their turbans. They sell live quails; the skins of a species of Buceros, named Dhanchidya, which are used for making caps, and for hanging up in houses in order to secure wealth (dhan) and good luck; and the thigh bones of the same bird, which fastened around the waists of children, are deemed an infallible preservative against the assaults of devils, and other such calamities. Their wives tattoo the arms of Hindu women" (*b*). A sub-division of the tribe is called Mânâ Ojhyâl, who pretend to great sanctity, and refuse to eat with other Gonds. Their women throw their long cloth over the right shoulder, while other Gond women throw it over the left.

### *Section IX.—The Thotyal, or Pandabarya Gond Tribe.*

Wandering minstrels. They sing in honour of their gods, especially of Mata, goddess of small-pox. They aslo make baskets, and their wives practise medicine in the country districts.

(*a*) Hislop's Aboriginal Tribes of the Central Provinces, p. 6.
(*b*) *Ibid.*

*Section X.—The Koilabhutal Gond Tribe.*

A wandering tribe. 'Their occupation consists in making a profit of vice.' Their women dance (*a*).

*Section XI.—The Koikopal Gond Tribe.*

Cowherds. Kopâl is the Gondi corruption of Gopâl. The epithet *koi*. or Gondi, is prefixed, to distinguish them from other Ahirs in the Nagpore Province (*b*).

*Section XII.—The Bhima Gond Tribe.*

A tribe in the north-east of the Bhandâra district.

*Section XIII.—The Mâria, or Mâdya Gond Tribe.*

The Mârias are the most numerous tribe in Bastar, where they are also called Jhoria. They are a very shy people, frequenting the densest jungles, "avoiding all contact with strangers, and flying to the hills on the least alarm." They are said to be stronger, more agile, but less civilized than the Murias, Bhatras, Parjas, and Pagârâs. Those who pay tribute to the Rajah of Bastar, do so in kind once a year. The officer of the Rajah having beaten a drum outside a village, hides himself, and then the villagers bring out their tribute to the appointed spot. "They are a timid, quiet, docile race; and although addicted to drinking, are not quarrelsome. Among themselves they are most cheerful and light-hearted, always laughing and joking. Seldom does a Mâria village resound with quarrels or wrangling among either sex; and in this respect they present a marked contrast to the inhabitants of more civilized tracts. In common with many other wild races they bear a singular character for truthfulness and honesty; and when once they get over the feeling of shyness, which is natural to them, they are exceedingly frank and communicative" (*c*). The clothing of both men and women is very scanty. The men usually wear no head-dress, and keep their hair shaved except a top knot, and are fond of ornaments. Young men have broad collars round their necks, worked with red and white beads. Men have a girdle of cowries or small shells round their loins, and in it a knife is inserted. A hatchet is suspended from the shoulder, and sometimes a bow and arrows. The string of the bow consists of a slice of bamboo carefully cut from the outer surface. The bow is very powerful, and is often bent by

(*a*) Hislop's Aboriginal Tribes of the Central Provinces, p. 7.

(*b*) *Ibid.*

(*c*) Gazetteer of the Central Provinces, p. 35.

the application of the feet. An arrow discharged from a bow thus bent would, it is affirmed, almost pass through the body of a man or deer. The women are much disfigured by the tattooing of their face, arms, and thighs. They wear white beads set in large bunches round their necks, and also an iron ornament decorated with brass and iron rings; and are said by Mr. Hislop to wear only bunches of twigs fastened to a string round their waists. The Mârias are very observant, and are quick in imitating others. They have broad faces and flattish noses; and are of the same stature as a middle-sized Hindu (*a*).

In the district of Chânda there are four tribes of Gonds, one of which is the Mâria, inhabiting the wild hills and forests beyond the Wyngunga. The men are constantly seen with a battle-axe in their hands. In the north, the tribe changes its name to Kohitûr. It is said to have a language distinct from Gondi. The tribe has twenty-four clans, as follows:—

*Clans of the Mâria, or Kohitûr Tribe of Chânda.*

I. Clans worshipping *seven* minor deities.

| | |
|---|---|
| 1. Duda. | 5. Tandú. |
| 2. Hindekû. | 6. Talandi. |
| 3. Mesrâm. | 7. Wure. |
| 4. Rapanjî. | |

II. Clans worshipping *six* minor deities.

| | |
|---|---|
| 1. Gerem. | 4. Dosendi. |
| 2. Hichâmi. | 5. Werda. |
| 3. Katwo. | 6. Wuika. |

III. Clans worshipping *five* minor deities.

| | |
|---|---|
| 1. Dugal. | 5. Mânâ. |
| 2. Koilâr. | 6. Nugwâti. |
| 3. Kumrâ. | 7. Pâtuî. |
| 4. Kodâmi. | |

IV. Clans worshipping *four* minor deities.

| | |
|---|---|
| 1. Donde. | 3. Mohondo. |
| 2. Kondo. | 4. Pugâti (*b*). |

At the great yearly festival of the Mârias at the beginning of the monsoon, they set up stones in a row to represent their gods, daub them with vermilion,

(*a*) Hislop's Aboriginal Tribes of the Central Provinces, Appendix, p. xi.
(*b*) Gazetteer of the Central Provinces, pp. 137, 138.

and present offerings to them. During the marriage-ceremony the young people are brought into a bower specially made for them, where standing together water is poured upon their heads from above. A dagger is placed in the bridegroom's hand, which he holds to the end of the ceremony, the garments of bride and bridegroom are tied together at the corners, a white mark is applied to the forehead of each, and water mixed with saffron and lime is carried round them three times, and then thrown away.

*Section XIV.—The Mârî Gond Tribe.*

These are really the same tribe as the Mârias that intermarry with them, yet practically the two tribes are distinct. The Mârîs are poorer and less civilized than the Mârîas, and reside in the wildest regions, which are altogether unknown. They do not shave their heads like the Mârîas. In height they are about four feet four inches, and are muscular and well knit together. The dress of the women is even more scanty than that of the Mârîa women, and consists of a tiny strip of cloth tied round the loins, or sometimes of only a small patch. Their hair is gathered up in a knot behind, and secured by a bamboo comb. Their skin is freely tattooed, which process is performed on girls at ten years of age. The Mârîs are truthful and honest, and so exceedingly timid that the whole population of a village will flee on the approach of a stranger, and will be thrown into terror by the sight of a horse. They have no cattle of any kind; and a hatchet and an iron hoe are their only agricultural implements. These singular people live in a remote and inhospitable tract of country known as Mâdiân or Abajmârd. Their villages contain houses or huts made of grass, 'the walls being composed of a strong high grass neatly put together, and afterwards daubed with mud.' They cultivate the castor-oil plant, tobacco, and *kosra*. The Mârîs are a nomadic race, remaining in one spot only for a short time (*a*). Both the Mârîs and the Mârias are said to have been once addicted to the offering of human sacrifices. They are grossly superstitious, and are firm believers in necromancy and sorcery. Every trouble and calamity is attributed to witchcraft.

*Section XV.—The Kolâm Gond Tribe.*

The Kolâms are rather ugly in appearance. The men wear 'silver or brass chains round their ears, and a narrow bangle at their wrists.' The women tie up their hair in a knot behind with red thread. Their ears, necks, arms, and

(*a*) Gazetteer of the Central Provinces, pp. 36. 37.

and acts as blacksmith to the whole community, no light task where the iron ore has to be dug from the hill, carried to the village forge, smelted, and then worked up to meet the wants of the people. The Agharias may be set down as the laziest and most drunken of all the Gonds" (*a*). The Ghasias of Jagdalpur obtain their livelihood by keeping horses, making and mending brass vessels, and by the cultivation of the soil.

*Section XVIII.—The Naik or Dhurwe Gond Tribe.*

A few of these Gonds inhabit the country situated in the southern part of the Chânda district. Their ancestors were soldiers under the Gond princes ; and consequently they prefer this kind of life to agriculture. They speak a peculiar dialect of Gondî. The Dhurwe Gonds are divided into seventeen clans, which are classified according to the number of deities they worship. This is the second tribe of Gonds in Chânda.

*Clans of the Naik or Dhurwe Tribe of Chânda.*

I.—Clans worshipping *seven* minor deities.

| | |
|---|---|
| 1. Atram. | 3. Korâpa. |
| 2. Kurnâto. | 4. Winka. |

II.—Clans worshipping *six* minor deities.

| | |
|---|---|
| 1. Karnâka. | 3. Kumrâm. |
| 2. Kohachâr. | 4. Marâni. |

III.—Clans worshipping *five* minor deities.

| | |
|---|---|
| 1. Ada. | 3. Maldongre. |
| 2. Paigam. | 4. Kursenga. |

IV.—Clans worshipping *four* minor deities.

| | |
|---|---|
| 1. Kawachi. | 4. Parchâki. |
| 2. Kowa. | 5. Tekam (*b*). |
| 3. Markâm. | |

*Section XIX.—The Gâiti Gond Tribe.*

The chief peculiarity of the Gâiti Gonds, who call themselves also Koitar Gonds, is that their villages have a separate house for bachelors, and sometimes another for unmarried women. Their chief festival is after the in-gathering of the rice crop, when they perform certain curious ceremonies in the thickest part

(*a*) Gazetteer of the Central India, p. 274.
(*b*) *Ibid*, p. 138.

of the jungle, where the 'great god' is represented by a *pice* enclosed in a piece of bamboo and hung up on a tree (*a*).

### *Section XX.—The Moria Gond Tribe.*

These inhabit the cultivated tracts in the neighbourhood of Jagdalpur, and from 'Nagtoka to the boundary of Jeypore, and from Sitapur to about thirty or forty miles north of the Indravati.' They have the character of being excellent cultivators. They wear little clothing, and do not usually cover the head. The Morias keep pigs in great numbers, and will eat the flesh of all animals, except that of the cow. They are more civilized than the Mârias, and form the chief portion of the agricultural population of the northern and central portion of Bastar. Those in Jeypore, Kharand, and Patna, are less civilized than these. They wear their hair tied in a knot behind, their arrows depending from it by the barb. The Moria villages commonly contain families of other tribes. The men of this tribe are robust and intelligent, and are also honest and trustworthy. The ceremony preceding marriage among the Morias is curious. Two grains of rice are dropped into a vessel, and if they come together, the marriage is proceeded with, not otherwise. They worship three deities, Bhû Deo, god of the earth, Dongar Deo, god of the hills, and Bhimfen, or Bhima, the peculiar deity of the people of Bastar (*b*).

### *Section XXI.—The Manes Gond Tribe.*

A tribe in Berar.

### *Section XXII.—The Gowâri Gond Tribe.*

A tribe in Berar.

### *Section XXIII.—The Thotli Gond Tribe.*

A tribe in Berar.

### *Section XXIV.—The Kohalin Gond Tribe.*

A tribe in Berar.

### *Section XXV.—The Jâduwan Gond Tribe.*

A tribe in Berar.

(*a*) Hislop's Aboriginal Tribes of the Central Provinces, pp. 21, 22.

(*b*) Selections from the Records of the Government of India. No. 30. Report on Bastar and Kharonde, p. 8.

### *Section XXVI.—The And Gond Tribe.*

Cultivators in Berar. They eat flesh, and bury their dead (*a*).

### *Section XXVII.—The Buchâdi Gond Tribe.*

A tribe in Berar.

### *Section XXVIII.—The Tâkur Gond Tribe.*

A tribe in Berar (*b*).

The Gonds of the Wyngunga perform all kinds of field work, such as, tilling the soil, cutting down forest trees, making fences and dams, and so forth. They make good farmers and cultivators.

### *Section XXIX.—The Halba or Halwa Gond Tribe.*

These are scattered about the level and cultivated tracts of the State of Bastar, and though numerous in the north, are scarcely seen much below the Indravati. They affect the strictness of Hindus, for they neither eat the flesh of cows nor of swine, and wear the sacred cord. "They are said to gain their living chiefly by distilling spirits, and worship a pantheon of glorified distillers, at the head of whom is Bahadur Kalâl. In the Raepore District, where they hold thirty-seven flourishing villages, they have settled down as steady cultivators, and unlike other aboriginal tribes, are quite able to hold their own in the open country. Their religious observances are very simple. All that is necessary for a good Halba is, that he should sacrifice once in his life three goats and a pig, one to each of the national deities called Narayan Gosain, Burha Deo, Sati, and Ratna. Of these, the two former are male, and the two latter are female deities ; and it is to Narayan Gosain that the pig is sacrificed"(*c*). Both Halwas and Badiyas have abandoned the Gond language. The former bury their dead, and worship their ancestors. The chief of Palasgaon, in the Bhandâra district, is of this tribe. The Halbas of Raepore are a colony from Bastar, and are settled chiefly in the south-west of Droog.

The Halbas are divided into numerous clans, some of which are as follows :—

*Halba Clans.*

| | |
|---|---|
| 1. Bori. | 5. Koliara. |
| 2. Kotwar. | 6. Bhandara. |
| 3. Karat. | 7. Timaria. |
| 4. Chinda. | 8. Charun. |

(*a*) Gazetteer of Berar, by A. C. Lyall, Esq., p. 185.

(*b*) *Ibid.*

(*c*) Gazetteer of the Central Provinces, pp. 121, 122, Introduction.

These clans intermarry. Members of the same clan are regarded as belonging to the same family, and do not intermarry (*a*).

*Section XXX.—The Koî Gond Tribe.*

The Koîs are found in some parts of Bastar. They form a considerable portion of the population of Jigargûnda on the Chintalnâr estate. Thy are numerous also in Kotapalli, a sub-division of Bastar, and in Lingagiri. Almost the whole population of Potikall, in Bastar, is of this tribe. There are colonies of the Koîs in Lunkam, in the same district.

The Koîs are called Koîwârs in the Upper Godavery District; but they call themselves Koitors; and by the Telinga population they are termed Koidhoras. They are aboriginal inhabitants of the district. In those parts of the country where they come in contact with the Telinga population, they have adopted many of their manners and customs.

*Section XXXI.—The Naikude Gond Tribe.*

The Naikudes of all the Gond tribes have most conformed to Hinduism. They dress like Hindus, and will not eat beef; but will eat, however, the flesh of most other animals usually eaten by the Gond. They are found in the jungles to the north and south of Pain Gunga, especially between Digaras and Umarkhed; about Aparawa Pet, as far as Nirmed, whence, 'intermingled with Hindus, they are scattered westward nearly to Bidar' (*b*). Brahmans assist at their marriages. Widows are not permitted to marry again. Both customs of burning and burying the dead are practised. The worship of ancestors is common among them. The poor are given to thieving, and are fond of strong drink.

*Section XXXII.—The Bhatra Gond Tribe.*

The Bhatras are cultivators in the tract of country eastward of Bastar. Although an aboriginal tribe they wear the sacred cord like higher caste Hindus; but unlike them, will eat nearly all kinds of meat, except the flesh of the cow.

*Section XXXIII.—The Agarmunde Gond Tribe.*

A small tribe in Berar.

*Section XXXIV.—The Badiya Gond Tribe.*

The Badiyas appear to be Gonds, yet they conform, to some extent, to Hindu usages, and speak the language of Hindus. They inhabit Chindwara, between

(*a*) Report on the Land Revenue Settlement of Raepore, by Mr. Hewitt, B. C. S., p. 36.

(*b*) Hislop's Aboriginal Tribes of the Central Provinces, p. 24.

Chindwara town and the Mahadeva hills. Like Hindus, they bury their dead, scattering the ashes into the nearest river.

*Section XXXV.—The Bharia Gond Tribe.*

This tribe has been discovered by Mr. C. Scanlan in the Satpura Hills, who has no hesitation in placing it among the Gond family. It is somewhat suspicious, however, that they neither eat nor drink nor intermarry with other Gond tribes. They refrain from eating the flesh of the cow and wild buffalo, but feast readily on deer, pigs, and other wild animals. The Bharias usually burn their dead, yet bury such persons as have been killed by wild beasts, while they entirely abandon those killed by the tiger, and will not so much as touch their bodies. Their chief object of adoration is the Sâj tree. The Bharia swears by the leaf of this tree, which is broken and placed on his head. The tribe is divided into eighteen clans, as follows:—

*Bharia Clans.*

| | | |
|---|---|---|
| 1. Thakaria. | 7. Bagotia. | 13. Kurmia. |
| 2. Chalthia. | 8. Rothia. | 14. Bijilia. |
| 3. Angaria. | 9. Gangia. | 15. Bagdaria Khamarea. |
| 4. Bhardia. | 10. Paria. | 16. Gaulia. |
| 5. Dariolia. | 11. Mehenia. | 17. Bagdia. |
| 6. Nahalia. | 12. Pachalia. | 18. Amoria (*a*). |

## II.—THE KHOND TRIBES.

The bulk of the population of Kharonde or Kâlahandi, in Sambalpur, consists of Khonds, who are too fickle and restless to remain in one spot more than a short time. They bear a high character for veracity and fidelity "Their word, it is said, may be wholly relied on ; and they will never desert those to whom they have promised to adhere, or betray those they have engaged to protect" (*b*). The Kharonde Khonds belong to two tribes, Kochriah and Pahâria or Dongria. The former are the more civilized. The two tribes do not intermarry. Khonds are found more or less in all the sub-divisions of the Sambalpur territory.

These Khonds are connected with the great family of the same name occupying the hill country of Orissa. The territory inhabited by them is about two hundred miles in length, and one hundred and seventy in breadth, and is

(*a*) The Indian Antiquary, Vol. I, p. 159. Notes on the Bharias. By Mr. C. Scanlan, Assistant Surveyor.

(*b*) Sir R. Jenkins' Report on Nagpore, p. 34.

unequally divided by the Mahanadi. They are found on the borders of the Chilka Lake, on the east, in the district of Bastar, and as far west as Berar.

The word Khond means mountaineer. The Khonds who dwell on the hills are called Maliah Koinga; and those of the plains Sassi Koinga; while those found to the south of the Mahanadi are styled simply Koinga or Kwinga. Lieutenant Hill remarks, that, in their own language, they term themselves Knee. A single Khond is called Kwinga. By Uriyas they are termed Khonds; and by the Telingas, Kodûlû, and often Kodûwanûlû, or hill people" (*a*).

The Khond tribes are divided into three principal branches:—

1. The Bettiah Khonds—servile or subjugated tribes scattered about the plains below the Ghâts, in dense forests, and in small hamlets.

2. The Benniah Khonds—a free people retaining their lands, for which they pay rent to landowners, and which are situated in the woody skirts of the hills.

3. The wholly or virtually independent Khonds, occupying the central table land of the Ghâts, at an elevation of about two thousand feet above the plains.

The members of the same tribes do not intermarry, but members of different tribes do. Boys of ten or twelve years of age are married to girls of fifteen or sixteen. The bridegroom's father purchases the bride with a certain number of cattle. The marriage rite is very simple. "The father of the bridegroom with his family and friends bears a quantity of rice and liquor in procession to the house of the parents of the girl, the priest dashes the bowl, and pours out a libation to the gods. Immediately the parents of the parties join hands, and declare that the contract is completed. An entertainment, to which both families contribute equally, is then prepared, of which all present partake. To the feast succeed dancing and song. When the night is far spent, the principals in the scene are raised by an uncle of each upon his shoulders, and borne through the dance. The burdens are suddenly exchanged, and the uncle of the youth disappears with the bride. The assembly divides into two parties. The friends of the bride endeavour to arrest those of the bridegroom to cover her flight; and men, women, and children, mingle in mock conflict, which is often carried to great lengths. Thus the semblance of forcible abduction attends the withdrawal of the bride among the Orissan Khonds, as it did among many nations of ancient Europe, and now does among the tribes of the Caucasus" (*b*).

The social organization among the Khonds is strictly patriarchal. All the sons, together with their wives and families, are in subordination to the father, and

(*a*) Calcutta Review, Vol. V, p. 26.
(*b*) *Ibid*, p. 31.

obey his authority. They possess no property of their own; and all that they may acquire by labour or in any other way, belongs to the father. Their common mother prepares the food for all. A village consists of a number of families under the headship of an hereditary patriarch. A cluster of villages will have another head. Several clusters form a tribe, which is under the guidance of a petty chief. And all the tribes in a given tract are grouped together, and are governed by a superior chief, who is styled Khonro or Bisaye.

Concerning the physical characteristics of the Khonds, Captain Macpherson says, that they are "distinguished by bodily strength and symmetry. Their height is about the average standard of Hindus in the Peninsula. The muscles of the limbs and body are clean and boldly developed. The skin is clear and glossy, its colour ranging from a light bamboo to a deep copper shade. The forehead is full and expanded. The cheek bones are high and rather prominent. The nose is seldom, though occasionally, arched, and is generally broad at the point. The lips are full, but not thick. The mouth is rather large. The whole physiognomy is generally indicative of intelligence and determination blended with good humour. In their personal demeanour they exhibit the easy bearing of men who are unconscious of inferiority, and rarely employ expressions of mere courtesy. In salutation they raise the hand perpendicularly above the head. In meeting on the road, the younger says, 'I am on my way,; and the elder replies, 'go on'" (*a*). The Khonds are possessed of great determination and courage. They respect the rights of one another, but, until taught by severe measures, paid no heed to the rights of other races. Hospitable to strangers, sensitive, and high-spirited, they display a mixture of kindness and vindictiveness, often found among an independent and semi-barbarous people. A Khond village consists of a group of houses boarded and thatched, constructed on a uniform pattern, and situated on a well selected site— a knoll, a clump of trees, by a stream, or on the fringe of a forest. They have their own rude arts, and manufacture their cloths, ploughs, bows, arrows, and personal ornaments, for which they exhibit great fondness.

The Khonds worship the earth goddess, the 'god of limits,' the sun and moon, the 'god of arms,' the 'god of hunting,' the 'god of birth,' the 'god of small-pox,' the 'god of the hills,' the 'god of the forest,' the 'god of showers,' the 'god of fountains,' the 'god of rivers,' the 'god of tanks,' the village god, and a multitude of inferior and local deities. But they have no images and no temples.

(*a*) Calcutta Review, Vol. V, pp. 41, 42.

The principal divinity is the earth goddess, to whom formerly human sacrifices or Meriahs, were offered, in order that being propitiated she might cause the soil to become fertile. These sacrifices were of a two-fold character, that is, were either public or private. As this subject, however, has been so frequently and fully written upon, it is unnecessary to dilate upon it here (*a*). The thanks of the civilized world are due to General Campbell, and to the noble men associated with him, who by their wisdom, firmness, patience, and unceasing kindness, induced these wild races to abandon the horrid and inhuman rite.

(*a*) The Wild Tribes of Khondistan, by Major-General Campbell, C. B.

# CHAPTER VI.

## ABORIGINAL AND MENIAL TRIBES.

I.—NAHIL. II.—DHANWAR. III.—GOTE. IV.—LAJAR. V.—NEHAL. VI—RAJJAR. VII.—HATKAR. VIII.—KAUR. IX.—TAGARA. X.—PARJA. XI.—SUNDI. XII.—ARAKH. XIII.—JHURIA. XIV.—KANJAR. XV.—BANDARWAR. XVI.—MORAR. XVII.—NATH. XVIII.—PANGA. XIX.—GANDLA. XX.—KOLI. XXI.—KAMAR. XXII.—KHANDER. XXIII.—GASSIAH. XXIV.—KONDRA. XXV.—KUMMAR. XXVI.—RAGAR. XXVII.—HELIA. XXVIII.—KAIKARI. XXIX.—RAMOSI. XXX.—KULATNI. XXXI.—GOARA. XXXII.—DHER. XXXIII.—MAHAR. XXXIV.—DOM. XXXV.—KHATIK. XXXVI.—BAHELIA. XXXVII.—MADGI. XXXVIII.—BHANGI OR KHAKROB. XXXIX.—MEHTAR. XL.—MANG. XLI.—SUNKARIWAR. XLII.—BHAMTIA. XLIII.—MANNEPUWAR. XLIV.—NELKANIWAR. XLV.—MUGE. XLVI.—DASRI. XLVII.—ARVI. XLVIII.—OJA OR OJHA. XLIX.—KEOT. L.—PATRA. LI.—DHANUKH. LII.—MAJHIA. LIII.—TEOR. LIV.—ZARRA.

### 1. *Nahil.*

A tribe in Berar.

### 2. *Dhanwar.*

The Dhanwârs have many branches, and display many of the characteristics of Kanwars.

### 3. *Goté.*

An aboriginal tribe of the Upper Godavery District. They are a wild people, little affected by the civilizing influences in their neighbourhood, and are said to be 'timid, inoffensive, and tolerably truthful.' "Their restless habits, however, do not admit of their settling down as good agriculturists, and, generally speaking, they move from one spot to another once in every three or four years; but on the banks of the Sabari, and in the neighbourhood of Sironcha and Dumagudem, there are numbers of them who have settled down, and have accumulated some wealth in flocks, in herds, and in money" (*a*). Like most aboriginal tribes the Gotés are fond of strong drink.

### 4. *Lajar.*

These are found on the fringes of the Satpura hills. They are chiefly hewers of wood.

(*a*) Gazetteer of the Central Provinces, pp. 500, 501.

5. *Nehâl.*

Menial servants to the Gonds of Berar. In Khandesh they were formerly a very wild people, living as savages. In the Khandesh records they are regarded as belonging to the Bheel tribes. Nehâl families are settled among the jungles and hills of Hoshungabad.

6. *Rajjar.*

An aboriginal tribe cultivating patches of ground in the jungles and on the hills of Hoshungabad.

7. *Hatkar.*

The Hatkars of Berar profess to be Bargi Dhângars, and therefore to be connected with the Dhângars. But they are a tribe distinct in themselves. "The general idea," says Captain FitzGerald, Assistant Commissioner of Berar, "is, that originally there were twelve tribes of Bargi Dhângars who came down from Hindustan, and that from them the country about Hingoli was called Bar Hatti, which the Hatkars say is a corruption of the words Bârah Hatkar, or country of twelve Hatkars" (*a*). The Hatkars are divided into three clans, as follows :—

*The Hatkar Clans.*

1. Poli. 2. Gurdi. 3. Muski.

These three clans are found in Berar, Hingoli, and the neighbourhood. The Hatkars are described as an 'obstinate and quarrelsome' people. They bury the male dead, if they have not died of a wound received in the chase or battle. The body is placed in the grave sitting cross-legged, with a small piece of gold placed in its mouth. The bodies of those Hatkars who die from wounds received in battle or in the chase, are burnt, their feet being placed towards the east. The Hatkars eat all kinds of meat, except that of cows and pigs. The hair of their head is never cut. These people are said to be fine, able-bodied men, having a most wonderful resemblance to one another, which may be accounted for by the constant and exclusive intermarriage of their three great families. They are most independent in bearing, pretentious in character, and are the stuff of which good soldiery is made. They inhabit, speaking generally, the hills on the northern bank of the Paingunga. Their villages are placed like a line of outposts along our frontier with the Hyderabad Territory" (*b*).

(*a*) Gazetteer of Berar, by Mr. A. C. Lyall, p. 201.
(*b*) *Ibid*, 202.

### 8. *Kaur.*

The Kaurs are usually regarded as aborigines, although claiming to have been originally connected with the Tuar tribe of Rajpoots in the North-Western Provinces. "Their claim," says Mr. Hewitt, "has certainly been recognized in one instance, as the first Kaur chief of Nurra received his estate as a dowry with the daughter of the Rajpoot chief of Khurriar" (*a*). Nevertheless, their customs are not like those of Rajpoots, but like the aboriginal tribes of jungles. They worship Doolar Deo and Boorha Deo, Gond deities, and, as a class, avoid intercourse with Brahmans. Their marriage ceremonies are performed in the presence of the elders of a village; and they bury their dead. The Kaurs are good and industrious cultivators.

### 9. *Tâgarâ.*

A destitute tribe eating everything procurable, even snakes and other reptiles. They subsist chiefly on the produce of their fields, and on the chase. They inhabit the country south of Jagdalpur, from Sitapur to Sunkam. The Tagârâs are probably an offshoot from the Gonds.

### 10. *Parjâ.*

A tribe occupying the same country as the Tagârâs, and exhibiting the same characteristics. They too, in all likelihood, are related to the Gonds.

### 11. *Sundî.*

These are found in most parts of Bastar. They are dealers in spirits, and are distillers from the Eastern Ghâts. They are also settled in Sambalpur.

### 12. *Arakh.*

A tribe in Berar.

### 13. *Jhuria.*

A somewhat numerous tribe of cultivators and hunters. They are seen, for the most part, about Narainpur and Pratappur, and in the direction of Kanker in Bastar. In manners, customs and appearance, they resemble the Murias. The Jhurias are probably of Gond descent.

### 14. *Kanjar.*

A small community living in hamlets in the jungles between Nagpore and the Wurda. They make coarse canvas and ropes, rear donkeys, carry grain,



(*a*) Report of the Settlement of Raepore, by Mr. Hewitt, B.C.S., p. 35.

repair hand-mills, and generally have no fixed calling or pursuit. Formerly, they were incorrigible cattle stealers and highway robbers (*a*).

15. *Bandarwâ.*

A wild and savage tribe in the remote tracts of Chattisgarh, some of them, of both sexes, it is rumoured, wandering about in a state of nature, and living mostly in trees. The word *bandarwâ* is derived from *bandar*, a monkey, and indicates, it is said, the monkey habits of these strange people. They are represented as cannibals by Sir R. Jenkins, in his report on the Nagpore territories, as armed with bows and arrows, and as being ignorant of the comforts of hut or house, satisfied with the shelter which the jungle affords (*b*).

16. *Morar.*

The Morars are found in Bastar.

17. *Nath.*

Wandering jugglers and rope dancers.

18. *Panga.*

A tribe inhabiting the Salehtekree Hills.

19. *Gandla.*

A tribe inhabiting the Salehtekree Hills.

20. *Koli.*

These are scattered about the Nimâr and Berar districts. Some are weavers and village police in Hoshungabad. A few are found elsewhere. In Berar the Kolis are said to be divided into two tribes, which have been reclaimed from a wild life at different periods. They are agriculturists in that province.

21. *Kamâr.*

The Kamârs are found in the remote jungles of Raepore, where they lead a wild life, subsisting on game, and on the products of the forest. They have a great aversion to agriculture.

22. *Khander.*

An outcast tribe in Chattisgarh.

(*a*) Sir R. Jenkins' Report on Nagpore, p. 42.
(*b*) *Ibid*, p. 34.

### 23. *Gassîah.*

An outcast tribe in Chattisgarh. They are found in all the sub-divisions of Sambalpur.

### 24. *Kondra.*

Basket-makers working in bamboo, in various parts of Sambalpur, especially in the Bargarh Tahsil.

### 25. *Kummar.*

Basket-makers and fowlers in Kharonde.

### 26. *Ragar.*

A low caste people in Baitool.

### 27. *Holia.*

A low caste people in Bhandâra.

### 28. *Kaikari.*

Notorious, skilful, and determined thieves in Wardha, Berar, and elsewhere. They make mats, repair hand-mills, let out donkeys, and in general pursue miscellaneous kinds of occupation. Their women are famed as fortune-tellers.

### 29. *The Ramosi Tribe.*

A predatory tribe in Berar.

### 30. *The Kûlatnî.*

"A peculiar sect of females, walkers on stilts, wrestlers and sword-cutters. They generally live with bad characters. Their numbers are recruited by the purchase, or theft, of illegitimate children "(*a*).

### 31. *Goârâ.*

Labourers in Purâra, of the Bhandâra district, and in other places.

### 32. *Dher.*

Labourers in Nagpore, Bhandâra, Sambalpur, and other districts. They are a large tribe in these provinces, numbering upwards of half a million of persons. In Nagpore they are weavers and cotton-spinners, and together with the Koshtis, are the most important non-agricultural class in the country. The Dhers are found in Nimâr and Berar. The Dhers are the most numerous class of people

(*a*) Settlement Report of the Wyngunga, by Mr, A. J. Lawrence, p. 75.

in Bhandâra or the Wyngunga, where they perform many forms of menial service, and occupy a corner of every town and village. They are the day-labourers of the country. See an account of this tribe in Part III—The Tribes and Castes of the Bombay Presidency, Chapter VII.

Respecting the origin of the Dhers in the Central Provinces, the compiler of the Census Report of 1872, makes the following observation :—" Their present position and distribution over the province would suggest the idea of their having immigrated in great numbers from Western India at some remote period, and having been of consideration in olden days; but newer settlers found them more intimate in their relations with the people of the country than seemed good to the stricter rules of caste; and the new settlers being the more powerful, and carrying with them the prestige of more recent connexion with their homes in the west, looked down on the Dhers, and reduced them gradually to the state in which we find them "(*a*). I fear this observation, though interesting and somewhat ingenious, would not be borne out by facts. The Dhers in the west are as low in social position as those of Nagpore. Moreover, there is not, so far as I am aware, any safe record of the Dhers of former times in these provinces being of higher rank or of greater account than those of the present day.

### 33. *Mhâr.*

These are very numerous in Berar, Chânda, Hoshungabad, and other parts of the country. Their occupation is, in the main, two-fold. They are cotton-spinners and weavers of coarse cloth; and are also village watchmen. Some suppose the Mhârs and Dhers to be the same tribe. There are a few in Sambalpur.

### 34. *Dom.*

A very low caste, whose occupation and duties are similar to those of the Dhers. They seem to be identical with the Doms of Northern India. They are numerous in Kharonde.

### 35. *Khatik.*

An outcast race in Nagpore, Chânda, Berar, Jubbulpore, Saugor, and elsewhere, similar to the Khatiks of Northern India.

### 36. *Bahelia.*

These rear pigs, manufacture castor oil, collect *lac*, and pursue various other occupations.

(*a*) Report of the Census of the Central Provinces for 1872. p. 37.

37. *Mâdgî.*

A low tribe in Chânda and Berar.

38. *Bhangî or Khâkrob.*

Scavengers in Chânda. They are called Khâkrob in Berar.

39. *Mehtar.*

Sweepers. A useful class scattered about all the districts.

40. *Mâng.*

A low tribe in Nagpore, Nimâr, Berar, Hoshungabad, and other districts. They make brooms, sell grass and wood, and pursue various occupations of a similar nature. They are also employed as musicians and singers at the great festivals of other tribes.

41. *Sunkariwâr.*

An outcast race in the Upper Godavery District.

42. *Bhamtia.*

These manufacture ropes, mats, baskets, and the like. They reside in the Wyngunga, about Nagpore, and in many other places.

43. *Mannepuwâr.*

An outcast race of the Upper Godavery District.

44. *Nelkâniwâr.*

A low tribe of weavers of coarse cotton cloth in the Upper Godavery District.

45. *Muge.*

Fishermen and quail-catchers.

46. *Dâsri.*

In Berar.

47. *Arvi.*

A few families in Berar.

48. *Oja or Ojka.*

Singers and beggars in Chânda, Raepore, Hoshungabad, and elsewhere. They are said to be the Bhâts, or genealogists, of the Kurkû tribe.

49. *Keot.*

A considerable tribe of more than forty thousand individuals, scattered over the Sambalpur province, of whom more than one-half are in the Bargarh and Sambalpur tahsils, and ten thousand more are in the Sonpur State.

50. *Patra.*

An insignificant community of only ninety persons in some parts of Sambalpur.

51. *Dhanukh.*

A low caste, settled chiefly in Narsingpore and Raipore. They probably correspond to the Dhanukhs of Northern India.

52. *Majhia.*

About two thousand Majhias are settled in Sambalpur, of whom more than half are in the tahsil of that name.

53. *Teor.*

The Teors number less than a thousand persons. They are settled in Sambalpur, especially in the Bargarh and Sambalpur tahsils.

54. *Zarra.*

These are also in Sambalpur, and are about twice as numerous as the foregoing. Nearly one-half of them are in the Bamra State.

# CHAPTER VII.

SECTION I.—THE SECT OF THE MAN BHAU DEVOTEES.

SECTION II.—THE MAHOMEDAN TRIBES.

1.—PINJARA. 2.—KANCHAR. 3.—BOHRA. 4.—SHEIKH. 5—SAIYID. 6.—MOGHAL. 7.—PATHAN. 8.—LABANI. 9.—SIDHI. 10—THE ARABS. 11.—THE ROHILAS. 12.—MALWI. 13.—BALOOCHI. 14.—MEENA. 15.—BHARAELI. 16.—PAKHALI. 17.—KACHI. 18.—KASAI. 19.—KANGAR. 20.—LAKARI. 21—BHEEL. 22.—PINDARI.

SECTION III.—THE PARSEES.

## SECTION I.—THE SECT OF THE MAN BHAU DEVOTEES.

THIS is a numerous fraternity, of rigid morals, and clothed in black garments. The gloominess of their dress gives them a singular, not to say extraordinary, appearance in a land of excessive light, in which all classes of native society are accustomed to array themselves in robes of whiteness, or of divers bright and gorgeous colours. Even ascetics, of whom there are numberless sects, commonly assume a yellowish dress, which is both striking and picturesque. The Mân Bhaus, however, men and women—for although unmarried, the two sexes are admitted into this community—wear garments of a sombre blackness.

The sect is not confined to any one caste, but admits persons of all Hindu castes, especially Sudras; but Brahmans, even Mahomedans, on changing their religion, are occasionally received likewise. Children also, girls as well as boys, are frequently set apart in early life, by a kind of consecration, to this religious order, are handed over to the monks, and are brought up in their *maths*, or monasteries. The morality of this people is professedly of a high character. They wander about subsisting on charity, are very abstemious, refrain from eating flesh and fish, and from drinking spirits, are virtuous and pure, abstain from marriage, and are gentle and inoffensive. The women have their separate apartments, distinct from the men, yet in the same building. Should any impropriety arise between the sexes, as sometimes happens, the guilty parties are removed, and compelled to reside by themselves in villages with other Hindus; and while not

altogether excommunicated, are for the future regarded as secular members, and are no longer designated by the term Mân Bhau, but bear the name of Gharbar and Grist, the former word meaning 'confusion,' and representing the disorder they have brought into the society; the latter designating the fact that they have abandoned a life of celibacy, and have entered into family relations. Such persons are permitted to accumulate property in money and lands. Although no longer wearing the black dress, they continue to observe the peculiar customs of the sect. Indeed, all who belong to it constitute a family, and speak of one another as brothers and sisters.

The Mân Bhaus are exclusively devoted to the worship of Krishna; pay no reverence whatever to any other Hindu deity; and abhor tutelary gods and painted stones. Their sacred book is the Bhagawad Gîta; and they reject all other sacred books. It is remarkable, that the most licentious deity of the Hindus, whose worship is almost everywhere associated with gross sensuality, should be the object of veneration by a people of strictly moral principles. There are two forms of Krishnaism however,—one sensuous, the other meditative. The sensuous they choose to ignore; and to the latter direct all their attention. Those portions of the Bhagawad in which the divine goodness, benevolence, and purity are pourtrayed, they delight to ponder. The *mantra*, or sacred words, which are secretly communicated to those who wish to be initiated into this religion, are taken from the Gîta. No one under the age of fifteen or sixteen years, though it may be living within the walls of the monastery and wearing the black dress, is admitted to its full communion, or is considered discreet enough to have the *mantra* whispered into his ear. At death the body of a Mân Bhau is buried, lying on his left side with the face to the east, and the head to the north. Unlike other Hindus, these people do not regard a dead body as impure, or as imparting any ceremonial uncleanness to those who touch it; nor do they perform the *srâddh*, that is, they do not present offerings to, and worship, their ancestors.

Some of the customs of this sect are very curious. They are careful not to take animal or insect life; and even the water drunk is first strained through a cloth, and whatever remains upon it is delicately removed lest a minute insect should be injured in the operation. In asking alms a Mân Bhau will take nothing himself except from the hand of the giver, will pluck no fruit, no ear of corn, and no vegetable, and will not put his hand into a basket for a handful of grain, or remove anything that is there.

These singular people are scattered over a considerable extent of country, chiefly to the east of the Berars, in the direction of the Saidrai Hills, on the banks

of the Kishna, and to the north of Malwa. A small number have been traced even in the Punjab. They acknowledge two spiritual heads, Kavîswarba and Upadhya, the former designating seven clans, the latter eight, as follows:—

| *Kaviswarba Clans.* | *Upadhya Clans.* |
|---|---|
| 1. Daryapûrkar. | 1. Patûrkar. |
| 2. Balapûrkar. | 2. Dharashûkar. |
| 3. Idûnashi. | 3. Waiyadeshkar. |
| 4. Ambika. | 4. Sûkenykar. |
| 5. Khumnaikar. | 5. Bîrkar. |
| 6. Kapataikar. | 6. Bhojnai. |
| 7. Panjâbî. | 7. Seoraikar. |
| | 8. Akulnairkar. |

The sect has two principal *maths*, or monasteries, at Roodhpore, about twenty-five miles east of Elichpore in Berar; and six subordinate ones, called Rasygaunkar, Balapûrkar, Dargapûrkar, Bîrkar, Talikar, and Panch Rahût. This town, therefore, is regarded as sacred by the fraternity. They have also not a few monasteries in other places. Each has its Mahant or religious superior, who is held in great, and almost divine, reverence, and exercises immense authority over the community of which he is the head. At his death his successor is elected by the monks of the monastery (*a*).

A little additional information respecting this sect is furnished by Mr. Lyall, in his Gazetteer of Berar. He says: "they are divided into two classes, the Gharbârîs, or lay members, and the Bairâgîs, who are both monks and nuns. Both classes are received into the community by a *guru*, who recites a *mantra* as he clips off a lock of their hair. The Gharbârîs do not shave their hair any more than other Hindus; but the Bairâgîs, monks and nuns, are clean shaven. The Bairâgîs generally wear clothes stained with *kajal*, or lampblack, a colour prohibited to the Gharbârîs.

"They are to be found in a great many villages; and their laws and customs are peculiar. They are prohibited from drinking the water of, (and consequently are not supposed to live in,) a village in which there is a temple dedicated to any goddess. They are prohibited from drinking for three days of the water of the village where a man has been murdered or poisoned, or killed by falling down a well. If a man dies a natural death, they may not drink till they have visited a graveyard. They will neither cut nor break down a tree, large or

(*a*) Account of the Mân Bhaus; or, The Black-clothed Mendicant Devotees, by Captain A. Mackintosh. Madras Journal of Literature. Vol. III. p. 9.

small. They are believed to deal largely in charms and philters, especially if they want to get anything out of a person.

"They are naturally hated by the Brahmans, betwixt whom and themselves there is a long standing bitter feud. Their free thinking consists mainly in their hatred of the Brahmanical yoke. They observe the laws of caste so far that, although they will allow any Hindu to become a member of their lay community, they will not admit any Mhâr, or person of equal or inferior caste, among their devotees" (*a*).

## Section II.—THE MAHOMEDAN TRIBES.

### 1. *The Pinjaras.*

Cotton dealers and cleaners in Bhandara.

### 2. *The Kanchars.*

Manufacturers of glass ornaments.

### 3. *The Bohras.*

A sect from Gujerat, engaged in trade at Burhanpur, in the district of Nimâr, and in Berar.

### 4. *The Sheikhs.*

There are upwards of seventeen thousand Sheikhs in the Nagpore district, and in the province of that name there are thirty-four thousand; and twenty-three in Jubbulpore, while in all the provinces of this Administration there are upwards of eighty thousand.

### 5. *The Saiyads.*

These are much less numerous than the Sheikhs, and number about fifteen thousand five hundred individuals, who are scattered among all the districts.

### 6. *The Moghals.*

These are a little more than half the number of the Saiyads, and like them are scattered in all directions.

### 7. *The Pathans.*

The Pathans form a considerable community of fifty-four thousand persons, more than one-half of whom are in the Nagpore and Jubbulpore Divisions. A few are found in all the sub-divisions of Sambalpur.

(*a*) Gazetteer of Berar, by Mr. A. C. Lyall, pp. 209, 210.

8. *The Labanis.*

In Berar.

9. *The Sidhis.*

A few families are found in Berar.

10. *The Arabs.*

A small community in Berar.

11. *The Rohilas.*

A few in Berar.

12. *The Malwis.*

A few in Berar.

13. *The Baloochis.*

One or two families in Berar.

14. *The Meenas.*

About sixty or seventy families in Berar.

15. *The Bharaelis.*

About twenty-five families in Berar.

16. *The Pakhalis.*

In Berar.

17. *The Kachis.*

In Berar.

18. *The Kasais.*

In Berar.

19. *The Kangars.*

In Berar.

20. *The Lakaris.*

In Berar.

21. *The Bheels.*

All the Bheels along the skirts of the Satpura Hills have embraced the Mahomedan faith. They do not intermarry, however, with purer Mahomedans (*a*)

(*a*) Gazetteer of Berar, by A. C. Lyall, Esq., p. 183.

### 22. *The Pindâris.*

Descendants of Gonds, Kurkus, Bheels, and others, the children of whose ancestors were carried off by Pindâris, and became Mahomedans. Eventually they mostly returned to their native villages in Hoshungabad and other districts. They are an irreligious people, knowing little or nothing of the faith of Islam, and, at the same time, not practising the creed of their forefathers. They cultivate lands in the jungles and on the hills.

## SECTION III.—THE PARSEES.

These intelligent, enterprising, and most useful merchants and traders, to the number of seventy-four, have taken up their residence in some of the principal cities and towns of the Central Provinces, where they pursue their calling to the benefit of the people generally, as well as of themselves.

# PART III.

# THE TRIBES AND CASTES

OF THE

# BOMBAY PRESIDENCY.

# CHAPTER I.

## THE CASTES OF BOMBAY AND ITS NEIGHBOURHOOD

(Including the Cities of Bombay, Poona, Sholapore, and other tracts not described elsewhere.)

### THE BRAHMAN TRIBES.

I.—THE MAHARASHTRA BRAHMANS, THEIR SUB-DIVISIONAL CASTES. II.—THE GURJAR TRIBES III.—THE TAILANGA BRAHMANS. IV—THE KANOUJIYA BRAHMANS. V.—THE SARASWAT BRAHMANS. VI.—THE GAURS. VII.—THE NAGARS. VIII.—THE SHENVI BRAHMANS IX.—THE KONKANI BRAHMANS. X.—THE HUBU BRAHMANS. BRAHMAN MATHS, OR MONASTERIES; SPIRITUAL AND SECULAR OFFICES AMONG THE BRAHMANS; CUSTOMARY DUES CLAIMED BY BRAHMANS. IMPURE AND DOUBTFUL BRAHMANICAL CASTES.

In the year 1826 the Governor of Bombay issued orders that the representatives of all the Hindoo castes in Poona and its neighbourhood should be assembled, in order to give information respecting the castes with which they were connected. Accordingly, large numbers of natives of every section of the community were gathered together, and were interrogated by European officials respecting the divisions, sub-divisions, and peculiar customs of their several tribes. No similar opportunity for learning the condition of Hindoo castes has ever occurred in any other part of India, though, considering the interest which, when the matter was explained to them, the native inhabitants of Poona took in the subject, it is strange that a similar experiment has not been tried by the Governors and Lieutenant-Governors in the other Presidencies. The amount of information gained on this occasion was considerable, especially relating to Hindoo law regarding the castes and the customs prevalent among them. Yet in respect of the castes themselves it was meagre. I shall furnish an outline of the results thus obtained concerning the castes of Bombay, which are, doubtless, in much the same position now as they were fifty years ago; and shall supplement the knowledge thus acquired by that which I have derived from other sources, especially from the excellent and elaborate papers of Mr. W. F. Sinclair, B. C. S., inserted in the "Indian Antiquary" in the year 1874, from the late Rev. Dr. Wilson's "Indian

Caste," and from Mr. Hearn's Statistical Report of the Colaba Agency. It will be seen, however, that other works have been consulted on this important subject. I have, moreover, arranged the castes according to the classes to which they properly belong, so far as the information at my disposal would allow.

## THE BRAHMAN TRIBES.

### FIRST.—THE MAHARASHTRA, OR MAHRATTA TRIBE OF BRAHMANS.

*Branches of the Mahratta Brahmans:—*

These are, according to some authorities, divided into fourteen sub-tribes, namely :—

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| 1. Karhâde. | 6. Maitrayana. | 11. Kânnan. |
| 2. Konkanasth or Chitpawan. | 7. Charak. | 12. Kirvant. |
| 3. Deshasth. | 8. Nârmadî. | 13. Savashe. |
| 4. Yajurvedi. | 9. Mâlwî. | 14. Trigul (*a*). |
| 5. Abhîr. | 10. Deoruke. | |

This list was obtained from a Mahratta Brahman in Benares.

The late Rev. Dr. Wilson of Bombay, in his Essay on the Brahmanical tribes, gives the following sub-divisions of the Mahratta Brahmans :—

*Dr. Wilson's List of the Mahratta Brahmans* (*b*).

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|---|---|---|
| 1. Deshastha. | 13. Sâvashâ. | 25. Bardeshkar. |
| 2. Konkanastha. | 14. Kâsta. | 26. Kudaldeshkar. |
| 3. Karhâda or Karhataka. | 15. Kunda Golaka. | 27. Pednekar. |
| 4. Kânva. | 16. Rânda Golaka. | 28. Bhâlâvâlekar. |
| 5. Mâdhyandina. | 17. Brâhmana Jâi. | 29. Kushasthali. |
| 6. Pâdhya. | 18. Sapâra. | 30. Khadape. |
| 7. Devarukha. | 19. Khistî. | 31. Khajule. |
| 8. Palasha. | 20. Huseinî. | 32. Maitrâyaniya. |
| 9. Kirvanta. | 21. Kalankî. | 33. Jhâde or Nagpore Brahmans. |
| 10. Tirgula. | 22. Shenavi. | 34. Varâdi or Berar Brahmans. |
| 11. Javala. | 23. Narvânkar. | |
| 12. Abhîra. | 24. Keloskar. | |

1. The Deshasth Brahmans properly belong to the tract of country lying above the Sahya Ghauts; but they are also found in many other parts of India. They are said to be of darker complexion than the Konkanasth Brahmans, which is probably owing to intermarriages between themselves and the other three great

(*a*) See the Author's Hindu Tribes and Castes of India, Vol. I, p. 81.

(*b*) Indian Caste. By the late Rev. Dr. Wilson. Vol. II, pp. 18—50.

Hindu castes of lower rank than the Brahmanical, namely, Kshatriya, Vaisya, and Sudra, a custom allowed in the earlier ages of Brahmanism. Most of the Deshasth Brahmans pursue secular occupations, and make no pretence to the learning for which some other tribes are famous.

The Deshasth Brahmans, says Mr. W. F. Sinclair, "inhabit the table-land above the Ghauts,—that is, the *des*, or open country. They are said to be divided into three branches :—1, Rigvedi, or Deshasth Proper ; 2, Yajurvedi ; 3, Karhâde. They are intelligent and industrious. The first and third branches are darker and smaller in stature than the Konkanasths" (*a*).

2. The Konkanasth or Chitpawan (pure-hearted) Brahmans inhabit Konkan, from the Vaitarani river in the north to the Subrahmanya river in the south, and from the sea to the Sahya Range. Tall and handsome, with a keen eye and large, expressive nose, of singularly fair complexion, learned, shrewd, intellectual, and high-spirited, they are, perhaps, the most distinguished of the entire Brahmanical race. Under the Mahratta rulers they displayed great administrative genius. They still are fond of secular employment, and are noted for the talent they exhibit. In their villages in Konkan many are farmers, and bear the appellation of Khot. These Brahmans are supposed to have originally come by sea to Konkan from North-Western India (*b*).

The Konkanasth or Chitpawan Brahmans are inhabitants of Konkan. "Physically and mentally," says Mr. Sinclair, "they are very high in the scale of humanity ; often tall and well formed, light in colour, and sometimes grey-eyed. Their women are considered beautiful among natives, and some families are accused of making the marriage of their daughters a source of revenue. They are as a body remarkable for ability and industry in public affairs, and ever since the foundation of the Mahratta empire, have enjoyed a great share of the Government of the country. When the power of their caste-fellows, the Peshwas, became supreme, this share grew to be a monopoly ; and to this day they hold, perhaps, three-fifths of all now hereditary appointments under Government, for which educated natives are 'eligible'" (*c*). The notorious Nana of Bithoor was a Konkanasth Brahman.

3. The Karhâda Brahmans are so called from Karhâd, a town to the south of Sattara, near the junction of the Krishna and Koyana rivers, from which place

(*a*) The Indian Antiquary, February, 1874. Notes on Castes in the Dekhan, by Mr. W. F. Sinclair, Bom. C. S.

(*b*) See a fuller account of the Konkanasth Brahmans in the Author's Hindu Tribes and Castes, Vol. I, pp. 82—89. Consult also Sir G. Campbell's Ethnology of India, on the same subject.

(*c*) The Indian Antiquary, February, 1874 Notes on Castes in the Dekhan, by Mr. W. F. Sinclair, Bom C. S.

they extend as far north as the Vedavati river. Formerly, it was a custom of the tribe to sacrifice annually a young Brahman to the Shakti deities, which horrid custom was observed as late as the commencement of the present century. But no instance has occurred since 1818, when the British took charge of the Peshwa's territories. The Karhâdas are an intelligent people, of the same mental characteristics as the Konkanasths. The celebrated Mahrathi poet, Moropant, was a Karhâda.

4. The Kânva Brahmans are chiefly found in Kolapore and in other tracts of the Mahratta country, " where they frequently go by the name of Pratham Shâkhi, meaning the first (surviving) shâkhâ (or branch) of the white Yajurveda. The Badavas (or cudgelists), who strive to preserve order at the Pandharpur temple, are of this caste " (*a*).

5. The Mâdhyandinas are scattered over the land from Nâsik to Kolapur and the southern Mahratta country. They perform their devotions commonly at midday. The Gûrû, or spiritual teacher, of the Maharajah of Kolapur, and also the titular Pratinidhi of Sattara, are of this caste.

6. The Pâdhya Brahmans are few in number, and are said to live on the highlands above Konkan, as well as, to some extent, in the country below. They are reputed to have belonged originally to the Karhâdas. The Pâdhyas have been family priests to the ignorant tribes on the Ghauts. Hence their name.

7. The Devarukhas are inhabitants chiefly of the Ratnagiri districts, especially Devarukha and Râjapur ; but some are also found in Alibâgh and the Northern Konkan. They seem to be poor, and consequently insignificant, and are much devoted to agriculture.

8. The Palashas are regarded as an inferior race by Brahmans of high rank. They have sprung from the village of Palasha and its neighbourhood, and are numerous in Bombay, where they perform the duties of family priests, physicians, and astrologers.

9. The Kirvanta Brahmans are found in Northern and Southern Konkan, and are prosperous cultivators. Moreover, some of them have a reputation for learning.

10. The Tirgula Brahmans are regarded as renegades by those Brahmans who adhere stringently to the rules of their order. One great cause of offence has been that, as cultivators, they have been in the habit of destroying insects which injure their crops. They inhabit the banks of the Krishna at Indapore, Salapore, and other places, and are especially engaged in the cultivation of the

(*a*) Dr. Wilson's Indian Caste, Vol. II, p. 24.

piper-betel. The imputation of ignorance cast upon them may arise from the prejudice against them referred to above.

11. The Javalas are said, perhaps groundlessly, to have been created Brahmans by the Mahratta rulers; and consequently other Brahmans will not eat or intermarry with them. They are numerous in Konkan.

12. The Abhîra Brahmans are priests to Ahîrs or Abhîras, who are herdsmen. They are reputed to have come from Gujerat and Rajputana to Khandesh, where they have settled.

13. The Sâvashâs are descendants of excommunicated Brahmans "defiled by partaking of a funeral *shrâddha* given by a Brahman who had been living with a Châmbhârîn" (*a*). They are a numerous body in the southern Mahratta country, where they are prosperous traders.

14. The Kâstas are not recognized as Brahmans by the Mahratta Brahmans, and are of lower rank than the Sâvashâs. They are found at Poona and elsewhere, and are famous for their skill in *impromptu* poetry.

15. The Kunda Golakas are descendants of illegitimate Brahmans, yet maintain their order pure from contact with Brahmans of similar descent. They are engaged in secular pursuits as 'money-changers,' 'shop-keepers,' 'astrologers,' and 'cultivators.'

16. The Rânda Golakas are descendants of Brahman widows, and therefore are of illegitimate birth like the preceding, who, however, affect to be of higher rank. The occupation of the two castes is the same.

17. The Brâhmana Jâis are impure Brahmans, descended from Brahman fathers, and Vaisya, Sudra, or low caste mothers. It is singular that they are recognized as Brahmans at all.

18. The Sapâras cultivate the palm, and rank as inferior Brahmans. They belong to the village of Sapâra and its neighbourhood, north of Bassein.

19. The Khistis are chiefly found at Ahmednuggur and Paithan, and are said to be a colony of Gujerat Khedavala Brahmans. They are money-lenders, and in habits are similar to the Deshasths.

20. The Huseinis are partly Brahmans and partly Mahomedans, conforming to the customs of both, and being recognized by neither, intermarry only in their own community. They are settled near Ahmednuggur.

21. The Kalankis or spotted Brahmans are, as represented by their name, impure Brahmans. The caste is numerous in the districts of Nagpore.

(*a*) Dr. Wilson's Indian Caste, Vol. II, p. 27.

22. The Shenavi or Sâraswata Brahmans are settled on the coast of Konkan, in Goa, and at Bombay.

The greater portion of the above account respecting these castes, I have condensed from Dr. Wilson's description of them. He says little about the remaining twelve. The first nine he regards as offshoots of the Shenavis ; and states, that they do not hold social intercourse with one another. The Maitrayaniyas are on the banks of the Godavery, especially at Nasik. The Jhâdes are at Nagpore, and are called Brahmans of the forest. The Varâdis are in Berar, and are divided into two branches, which do not intermarry.

It is manifest, however, that many of these various classes of Brahmans have nothing whatever to do with Mahratta Brahmans, are totally distinct from them, and would be repudiated by them. In all probability Dr. Wilson's intention was merely to furnish a list of Brahmanical tribes distributed about the Bombay Presidency. Yet it is unfortunate that in the excellent work of this distinguished oriental scholar they should all be lumped together under the general heading of Maharashtra Brahmans.

The Yajurvedis, in the first list of Mahratta Brahmans, are for the most part traders. They are "darker, the nose is much less apt to be aquiline, and the whole physiognomy is inferior to that of the handsome Konkanasths and acute-looking Rigvedis and Karhâdes" (a).

## Second.—THE GURJAR TRIBES OF BRAHMANS.

For a list of the eighty-four tribes of these Brahmans, see the first volume of this work ; and for a description of each tribe, and of many more, the reader is referred to the chapters in the present work on the Castes and Tribes of Gujerat.

## Third.—THE TAILANGA BRAHMANS.

These are numerous in the Carnatic, where they are mostly engaged in trade. See the first volume of this work.

## Fourth.—THE KANOUJIYA BRAHMANS.

The Kanoujiyas are from North-Western India. Many are sepoys and policemen, and some are railway servants. Being away from their own country they are ready to hold positions which are declined by other Brahmans. They are an intelligent, good-looking, and enterprising people.

A detailed account of these Brahmans is given in the first volume.

(a) The Indian Antiquary, February, 1874. Notes on Castes in the Dekhan, by Mr. W. F. Sinclair, Bom. C. S.

### FIFTH.—THE SARASWAT BRAHMANS.

These also are from North-Western India (*a*). They do not bear a good character for loyalty and good conduct. Both the Sâraswat and Kanoujiya Brahmans, true to the bad custom of their race in Northern India, seclude their women in zenanas, or compel them to be veiled when appearing in public, a custom not practised by other Brahmans in Bombay (*b*).

### SIXTH.—THE GAUR BRAHMANS.

(See the first volume.)

A few families are in Poona, which originally came from Cashmere.

### SEVENTH.—THE NAGAR BRAHMANS.

The Nâgars are from Gujerat, and are engaged in trade. They are a people of little influence. For an account of them, see the chapter on the Gujerat Brahmans.

### EIGHTH.—THE SHENVI BRAHMANS.

A low Brahmanical tribe, from whom most other Brahmans hold themselves aloof. Yet they are intelligent, cultivate English literature and western science, and are free from many prejudices which beset Brahmans of higher social rank.

### NINTH.—THE KONKANI BRAHMANS.

These are not to be confounded with the Konkanasth Brahmans of the Maharashtra family. " They belong," says Dr. Wilson, " to the Panch Gaur division of the Brahmans, and are Sâraswatîs of kin to the Shenavîs. Goa was originally their principal seat. With them are associated the Hubu Brahmans, holders of some of the lands near Kârwâr" (*c*). The language spoken by these Konkanîs seems to be a mixture of Mahrathi, Canarese, and Tulava. They are chiefly shopkeepers, writers, and cultivators.

### TENTH.—THE HUBU BRAHMANS.

The Hubu Brahmans, as stated above, seem to be connected with the Konkanî tribe. They are in possession of lands which formerly belonged to Jain landlords. Their profession is two-fold. The almanacs used by the people in their neighbourhood are prepared by them. They are also priests of temples. Buchanan speaks of them as miserably ignorant.

(*a*) Tribes and Castes of India, Chapter on Sâraswat Brahmans, Vol. I, p. 64.
(*b*) The Indian Antiquary, February, 1874.
(*c*) Dr. Wilson's Indian Caste, Vol. II, p. 65.

## BRAHMAN MATHS, OR MONASTERIES.

There are four great Maths, Sansthâns, or Monasteries, of Brahman Swâmis, or leaders, which are called by their names :—

### 1. *Sankarachari.*

These wear a longitudinal mark on the forehead. Their jurisdiction extends especially over the Smart, Arhatî, or Shivabhakt Brahmans, that is, worshippers of Shiva.

### 2. *Madwachari.*

These are supreme among the Karhatî or Vishnubhakt Brahmans, that is, worshippers of Vishnu. They wear a perpendicular mark on the forehead.

### 3. *Ramanujachari.*

The disciples of the celebrated Hindoo leader, Râmanuj.

### 4. *Vallabhachari.*

Supreme among the Gujerati Brahmans.

## SPIRITUAL AND SECULAR OFFICES AMONG THE BRAHMAN TRIBES.

### 1. *Watandâr.*

The Watandâr has authority to inquire into alleged infractions of caste, discipline, and custom; to prescribe penance; to levy fines; and to ordain exclusion from caste. When unfit for the office, an hereditary successor is sometimes put aside in favor of a person more competent.

### 2. *Vyovhârî Josi.*

This Brahman exercises the priestly office in his own and other castes, in which his authority has not been superseded by the priests already appointed, as, for example, by the priests of the Lingayat, Parbhû, and Sonâr castes. His duties are :—

i. Havi : the worship of certain divinities.

ii. Kavi, Sraddh, and Pakhsh : performance of ceremonies in honour of ancestors.

iii. Wanamantram : attendance at festivals, on invitation.

iv. Sanskâr : attendance at certain family ceremonies, especially marriage.

v. Panchang : keeping the calendar, and making astrological calculations of birth, fortune, lucky days and hours.

vi. Dân-dharm : almsgiving.

In Poona the Vyovhârî Josî officiates at funerals. In that city and district the *watan* of Dharmadhikârî is farmed out by the Vyovhârî Josî, he being professor of both *watans*, which are alienable on general rules.

3. *Bhat.*

Performs duties similar to those of a Vyovhârî Josî. The term is strictly applicable to readers of the Vedas; but it is also used to designate the following persons:

i. Bhikshuk, or mendicant Brahman.
ii. Purânik, reciter of the Purâns.
iii. Vaidyas, physicians. Used as a prefix.
iv. Panchangî, professional astrologer. As prefix.
v. Pujârî, officiating priest in temples. As prefix.
vi. Gosain. As prefix.

If the Bhat be an hereditary watandâr, he receives fees or dues from certain villages.

4. *Dharm-upâdhyak.*

A title applied to receivers of dues or fees payable on account of *dharm*, or the performance of duties prescribed by religion or caste. Brahmans with this title usually live at a Kshetra, or place of pilgrimage, and are watandârs. These are termed Tirth-upâdhyak. They also perform in villages the duties of Vyovhârî Josî or Dharmadhikârî.

5. *Upâdhyaha.*

A general term for a family teacher and reader. One who teaches to read in a house is designated an Adhyâpak. Such Brahmans may be salaried teachers to their patrons' children, or may subsist by begging, or may be watandârs. When also performing the religious ceremonies of the family, and the worship of the household god, they bear the appellation of Kulgurû.

6. *Kshetr-upâdhya and Tirth-upâdhya.*

These are spiritual guides to visitors at places of pilgrimage, all ceremonies on account of pilgrims being performed by them. Individuals of a particular caste, *gotra*, or name, coming as pilgrims, attach themselves to a Tirth-upâdhya. Their names are kept in a book as a memorial, which may be transferred by gift or sale to another Upâdhya, who thereby acquires the claims which his predecessor formerly possessed. Occasionally, several relations divide the leaves of the book, taking their chance of visitors. Women, becoming entitled to such *watans*,

or rights, by inheritance, may adopt a child to receive them, or may appoint an agent to attend to them.

7. *Agnihotri.*

This title is properly applied to one who possesses the materials for the *hom*, or burnt sacrifice. All Brahmans are directed to perform this ceremony; nevertheless, it is usual to employ an Agnihotri, who lives on alms, and receives fees and presents.

8. *Acharya.*

A term denoting superiority applied to the priests of Vishnu, and Bhats. To the south of the Krishna it is used to distinguish Brahmans performing religious duties from those who follow worldly occupations.

CERTAIN CUSTOMARY DUES CLAIMED BY BRAHMANS.

1. *Jaladhikâr.*—Payable on the pilgrim's performing worship and ablution in a sacred stream, and giving alms to Brahmans.
2. *Seladhikâr.*—Payable at the pilgrim's place of residence.
3. *Gramadhikâr.*—Payable in the pilgrim's village.
4. *Kulalikam.*—Dues on calculating nativities of children.
5. *Brahmâsanam.*—Dues on performing the *hom* sacrifice at marriages.
6. *Dand.*—Fines from Brahmans for infractions of caste rules.
7. *Purohit.*—Dues on pronouncing prayers during the *puja*, or worship, of the stream.
8. *Jyotish*—Dues for telling lucky and unlucky days in regard to agriculture and other matters.
9. *Somwatti.*—The right to all money, pearls, and other jewels, left by women on making the circuit of the peepul tree, on occasion of the new moon falling on a Monday.
10. *Arkîvivaha.*—Dues on second marriages.
11. *Ashwatvudyâpan.*—Dues for feeding Brahmans, and distributing *dakhshina*, or presents, at the time of throwing the wood of the peepul tree.
12. *Prasâdvastû.*—Feeding of Brahmans at the time of building a new temple.
13. *Wâpîvudyâpan.*—Dues on digging a well.
14. Dues on building a Dharmsâla, or rest-house, for pilgrims and other travellers.
15. Dues on erecting a Samâdhi, or tomb, on the decease of a Sanyâsi, or
32 devotee.

## IMPURE AND DOUBTFUL BRAHMANICAL CASTES.

### *Kâst.*

This tribe assumes the Brahmanical rank and name, but is not recognized by Brahmans as in any way connected with them. Indeed, they are rendered ceremonially impure by the touch of a Kâst. The members of this caste do not perform Brahmanical rites in households, and their own customs are similar to those practised by Sudras. Under the Peshwa's government they received no public money as *dakhshina*, or presents, as Brahmans commonly received. In any case, their Brahmanical claims are suspicious and unproven.

### *Kunda-Golak.*

These are descended from a Brahman father and mother, yet not by lawful wedlock. They are generally regarded as above Sudras in rank; but by Brahmans they are placed in the same grade as Sudras.

While the Brahmanical origin of this caste is in most places the prevailing opinion, yet in Poona it is uncertain from what source it has sprung. The Golaks are astrologers, sharrâffs, or money-changers, and the like.

### *Randa-Golak.*

A caste whose ancestors were Brahmans, but unmarried, the mother being a widow, and therefore, although living with her husband, yet not permitted by Brahmanical law and usage to marry him. The caste is held to be inferior to the Kûnda-Golaks.

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# CHAPTER II.

## THE CASTES OF BOMBAY AND ITS NEIGHBOURHOOD.—*(Continued.)*

RAJPOOTS. KAYASTHS, OR PARBHUS. MERCHANTS, BANKERS, AND TRADERS. SMALL TRADERS GOLDSMITHS, SILVERSMITHS. AND JEWELLERS. AGRICULTURAL TRIBES AND CASTES. HERDSMEN, SHEPHERDS, REARERS OF CAMELS, ETC. PRIESTS, BARDS, DEVOTEES, AND RELIGIOUS MENDICANTS.

### RAJPOOTS, OR KSHATRIYAS.

Mostly soldiers ; a few are traders. They have come, for the most part, from Northern India. The Rajpoots of Bombay are said to perform the *karm* of Sudras (*a*). They are of various tribes in the Dekhan ; but many are of the Kachluvâhâ family, and are supposed to have gone there with Jai Singh, of Jeypore, when he fought with Sivaji, in the seventeenth century.

### KAYASTHS, OR PARBHUS.

These are Kayasths. They are found in the Law Courts as pleaders, writers, and in other capacities ; and profess to be strict Hindoos, to practise religious ceremonies punctiliously, and to abstain from meat, although they bear the character of being fond not only of flesh, but also of ardent spirits. It is certain that some have aspired to the priesthood, an office everywhere carefully retained by the Brahmans, and so to whisper the sacred formula, perform sacrificial rites, and to officiate at the *hom*, or burnt offering.

They are called Kayasths in Bengal, the North-Western Provinces, and the Punjab, but Parbhû in the Dekhan. The caste has three divisions, as follows:—

1. Kayasth, or Parbhû Proper.
2. Upa-Kayasth; descended from a Parbhû father and a Parbhû mother, being a widow.
3. Parbhâ ; descended from a twin brother and sister of the Kshatriya caste.

(*a*) For a description of the Rajpoot tribes of Northern India, see "Tribes and Castes of India," Vol. I, Part II, Chapters I to XIII, pp. 117—243.

The second and third branches are much lower in rank than the first. The third ranks even below a Sudra. The Parbhûs Proper wear the sacred cord and the tuft of hair on the crown of the head.

In Poona there are the Chandrasînî Parbhûs, who claim descent from a posthumous son of Chandrasînî Rajah, and thence the right of performing the Kshatriya *karm*, or ceremonies of Yajan, Udyan, and Dân. Many, in consequence, practise among themselves the Vedukt *karm*, or ceremonies enjoined by the Vedas, like Brahmans. Some, however, eat fish, like the Kayasths of Northern India.

Besides these there are two other sub-castes of their tribe, namely:—

1. Patanî Parbhû: found in Bombay, Surat, and Cheool.
2. Dounî Parbhû: found in Goa.

The Patanî Parbhûs of Bombay are so called from their residence in Puttun. They practise the three *karms*, or religious ceremonies, of the Kshatriyas through claim of descent from the Solar Race. The Brahmans of Bombay. like those of Northern India, repudiate the claim of the Parbhûs to have sprung from Kshatriyas, and rank them among Sudras, and even sometimes below them (*a*).

## MERCHANTS, BANKERS, AND TRADERS.

### *Marwârî and Gujerâti Wânî.*

There are numerous traders, merchants, and bankers in Poona, Bombay, and elsewhere, in the Bombay Presidency, who are designated as Marwârî and Gujerâti Wânis, according to whether they have come from Marwâr and Gujerât. They are properly Vaisyas, and in religion are mostly either Jains or worshippers of Vishnu. Many of the latter follow the observances of Vallabhachâri. The customs of the Vaishnavas are similar to those practised by Brahmans. The Wânîs are strongly opposed to the destruction of life. "The men are usually gross in the face, and the women are featureless and clumsy" (*b*).

They are of different habits. The Gûzars congregate in the same place in considerable numbers, while the Marwârîs are found in all the villages, a few here, and a few there. The latter have a bad character as exorbitant usurers, destitute of principle and honour. Many poor cultivators are entirely in their hands, and are so immersed in debt that they remain in a condition of hopelessness and ruin. As the Marwârîs are good enough to pay their rent as it becomes due, they retain

(*a*) For a detailed account of the Kayasths of Northern India, see Vol. I, Part II, Chap. VIII, pp. 305—313.
(*b*) The Indian Antiquary. March 1874. Mr. Sinclair's Notes.

their grip upon their wretched victims. The Wânîs speak Gujeratî or Marwârî, but are only imperfectly acquainted with Mahrathi.

*Bhâtiyâ.*

Traders in cloth and cotton. They come from Gujerat, and resemble the Wânîs in not destroying life, and in also being chiefly followers of Vallabhachârî.

*Sinde Vaishnava.*

Traders in Cashmere cloths, Delhi embroidery, and fancy articles.

*Vaisya.*

A small caste of traders in the Dekhan.

*Oswâl.*

A numerous caste of traders in Poona and elsewhere. A well-known tribe in Northern India.

*Dangli.*

Gosâvi traders of Poona.

*Khatri.*

These come from Gujerat and Rajputana, and are cotton and cloth merchants, silk-cleaners, and dyers. They also manufacture *pitambar* and other varieties of silk. In Poona they deal in gold and silver lace. The Khatrîs eat flesh. They generally attach the title of Sah to their names.

*Agarwâlâ.*

These are traders from Northern India. They are Vaisyas, and are chiefly worshippers of Vishnu (*a*). Their customs are like those of the Marwâris and Gujeratis.

*Brahma-kshatriya.*

Traders in cotton goods, money-changers, and the like. Some eat animal food, others not. They are chiefly residents in the Nizam's territory and the Carnatic.

*Mahomedan Borahs.*

A prosperous trading class in Bombay and other parts of the Presidency. They are engaged not only in mercantile pursuits, but also in agriculture. The

(*a*) For a description of this extensive caste as it exists in Benares, see "Tribes and Castes of India." Vol. I, Part II, Chap. V, pp. 285—288.

Borahs are very numerous, and a large portion of the trade of Western India is in their hands. Sir George Campbell states, that Boorhanpore is, in his judgment, the city of the Borahs, to which they attach peculiar importance, and where they desire to lay their bones; and they are found in Ellichpore, Nagpore, Indore, Nusserabad, and many other places in those directions. They are generally a fair, good-looking people, and deal largely in all sorts of "Europe and foreign goods"(*a*). These Mahomedan Borahs, in the opinion of the same writer, are a cross between immigrants from the Persian Gulf and 'Hindu Borahs.'

### *The Parsees.*

It were much to be desired that some one sufficiently acquainted with the subject would write an essay on this enterprising and intelligent race, with especial reference to their ethnology, their families and clans, and their social distinctions and customs. Not a little has been written on their religion and history; but scarcely anything is known of the inner life of this small, yet very important and influential, brotherhood. With a natural talent for business, with almost the common sense of Englishmen, shrewd, far-sighted, practical, and honest, quite equal in general civilization as a class to Hindoos as a class, and loyal to the backbone, the Parsees, so different in their habits and ways to all other Indian races, are a social phenomenon exciting the curious attention and the unfeigned admiration of all intelligent foreigners residing among them in India. Their personal appearance has been thus described by Sir George Campbell. "They are, I think, in feature, in the main, of a high Aryan type, somewhat intermixed perhaps after a very long residence in India, and somewhat blunted and thickened as compared with the sharper and more chiselled northern faces; but still there is generally the prominence of feature which we might expect from an extraction originally Persian"(*b*). This description is incomplete, yet is true so far as it goes.

## SMALL TRADERS.

### *Bharbhûnja.*

Grain-roasters. They also prepare rice, and grain for confectionary.

### *Halwai.*

Sweetmeat-makers and sellers. They are of two branches:

1. Hindustani Halwais. 2. Dekhani Halwais.

(*a*) Ethnology of India, by Mr. Justice Campbell. Journal of Asiatic Society, Vol. XXXVIII. Part I, p. 490.
(*b*) *Ibid*, p. 140.

*Kamtî.*

Traders, manufacturers of necklaces of the sacred tulsi plant, and also of snuff. In their customs they resemble Sudras.

*Castes of Pawn-sûpari-sellers.*

These are three in number :—

1. Sâlmal. 2. Trigul.

The Triguls are said to be descended from a Brahman whose children were brought up as Brahmans by wives taken from lower castes, contrary to Brahmanical rules. They call themselves Brahmans ; but the latter do not eat or intermarry with them.

3. Tamboli.

This is a common designation of pawn-sellers in Northern India.

*Telî.*

Dealers in oil, which they extract and bring to market. They also manufacture and sell oil-cake. There are many sub-castes of this numerous tribe in Northern India. In Bombay they are confined to four, as follows :—

1. Telî Mahrathi.
2. Jeshwar.
3. Râthor.
4. Bâtrî.

The Mahratha Telis express and sell vegetable oils, but are very particular in not meddling with other oils. In some parts they pursue the occupation of carriers, by means of bullocks and buffaloes.

*Castes of Spirit-sellers.*

These are two in number :—

1. Kalal.

Distillers and sellers of arrack and other spirits.

2. Bhandârî.

These manufacture the spirituous extracts known as Târî, Mârî, and Sindî. They reside in the Konkan.

The Bhandâris are one of the ancient tribes of the city of Bombay. They are much attached to the use of a long trumpet called Bhungalî, which, says Mr.

Murphy, "ever since the dominion of the Portuguese, they have had the privilege of carrying, and blowing on certain state occasions." Fryer, in a letter written from Bombay between 1672 and 1681, describes the Bhandâris as forming a sort of honorary guard or heralds to the Governor. And even to this day they carry the union flag, and blow their immense trumpet before the High Sheriff, on the opening of the Quarter Sessions. "This singular privilege," he adds, "receives considerable illustration from a fact stated in the manuscript histories, that shortly before the Portuguese occupation of Bombay, a race of Bhungali, or trumpeter, chiefs seized upon and maintained the Government of Mahim, to which Bombay and Salsette were then subject. This, then, would appear to have been a dynasty of Bhandârî princes, whose humble representatives are still to be seen blowing their trumpets, and carrying their standards, in the pageants of another royalty"(a). Mr. Murphy's supposition of a 'dynasty of Bhandârî princes' is a conclusion hardly warranted by his premises. From the evidence of an old manuscript, which he has consulted, it is, however, plain, that the Bhandâris expelled the Mahomedan ruler, Nagar Shah, from the Government of Salsette and Mahim, and were in turn subdued by a Mahomedan force.

The Bhandâris are Mahratta Sudras. They are robust and well formed, which physical condition is doubtless owing to the exercise of climbing trees, by which they obtain their livelihood. Although engaged in making toddy or arrack in many places, yet they seldom drink it themselves ; and it is forbidden to be drunk by the members of the caste while in its unfermented state.

## GOLDSMITHS, SILVERSMITHS, AND JEWELLERS.

*Sonar.*

Caste of goldsmiths, silversmiths, and jewellers. Everywhere throughout India this caste occupies a high social position (b). In Benares it is placed among the Vaisyas. These Sonars profess to be descended from Kshatriyas. Among the Mahrattas of Poona, however, the Brahmans state that they are sprung from a Brahman father and Sudra mother, and are superior to Sudras in rank. The principal branches of this caste in Bombay appear to be the following :—

1. Kanari.
2. Panchal.
3. Konkanasth.
4. Aurangabad.

(a) Remarks on the history of some of the oldest races in Bombay, by R. X. Murphy, Esq. Transactions of the Bombay Geographical Society, Vol I, p. 131.

(b) For a description of some of the divisions and clans of the Sonar caste, see "Tribes and Castes of India," Vol. I, pp. 314. 315

The Sonars wear the *janeo*, or sacred thread, bathe and re-dress after going abroad, and clothe themselves with a silken girdle at religious ceremonies. They shave the heads of their widows, who are not permitted te remarry except in an indirect manner.

In Nuggur and Poona, the Kanari, Panchal, and Konkanasth Sonars perform the Veda *karm* through Bhats of their own caste, whereby the prescriptive dues of the Vyovhârî Josi have fallen off. The Aurangabad Sonars are numerous in some parts of the Poona district.

### *Jawahiri.*

Traders in jewels. These also are from Northern India.

### *Nich Sonar.*

An inferior tribe of Sonars with whom, in public estimation, they are not to be confounded. They are, like them, manufacturers of jewellery, but in social habits they differ from them greatly. All may eat flesh, even the flesh of impure animals of the forest. They have four sub-divisions, namely :—

1. Dewagan.
2. Ahir.
3. Lar.
4. Vais.

In addition to their special occupation as jewellers, they are manufacturers in various metals, traders, and money-changers.

### *Jharikari.*

Their occupation is to re-melt the dross of metals left bv Sonars, and to extract and sell the produce.

### *Tanksarli.*

Coiners. They coin metal which has been first melted by Sonars.

## AGRICULTURAL TRIBES AND CASTES.

### *Kunbi.*

The agricultural caste. It is known by this name, or by that of Kumbhi, or Kurmi, in most parts of India. These people are pure Sudras. They are the chief cultivators of the soil. They are also employed in several
33 other ways, in trade, or as sepoys, as servants, and so forth. The Kunbis

are divided into a great many sub-castes (a). In Bombay they are five in number, as follows :—

1. Mahrathi Kunbi.
2. Kunbi-vani.
3. Kanari Kamati.
4. Tailang Kamati.
5. Hindustani { i Lodhi Pardesi. ii Chapparband.

They are very numerous in Colaba, and form nearly one-half of the population. Although industrious, they are without enterprise, and take no interest in the permanent improvement of their lands, or in banking them up so as to prevent the fresh water which accumulates in the rains from flowing to the sea. They have two principal divisions :—

1. Agris.
2. Mahrattas.

The Mahratta division has also two branches : —

1. Pure Mahrattas.
2. Akarmashis.

The Akarmashis are said to be descendants of slaves. The Agris are supposed to be an aboriginal race. They are the lowest of the Kunbi caste, and are cultivators of the salt lands, and sellers of spirits. Many of them have two or three wives apiece, whom they marry chiefly for the help they render in cultivating the land. The Mahrattas and Akarmashis hold no social intercourse with each other, and do not intermarry.

The words 'Kunbi' and 'Mahratta' are frequently used indiscriminately in the Poona district. The Kunbis of high families, as of the family of the Rajah of Sattara, and of other houses of pure Mahratta descent, do not allow their widows to remarry. Their children, born of slave girls, are termed Kam-asal and Sinda. Agriculturists in Sholapore are termed Mahrattas, and in Khandesh, Dekhanis, or people from the South.

The Kamatis of Poona are rice-cleaners, grinders of corn, cutters of sticks, and dealers in snuff.

The Lodhi Pardesis keep carriage-bullocks, sell *sya* leaves and grass for chappars or roofs of houses. The Chapparbunds are employed in tying up dry grass in bundles to serve for thatch.

### *Kachhi.*

A tribe of cultivators, somewhat similar to the Kunbis. In Bombay they sell vegetables and fruits, and also flowers, especially for temple purposes. In

(a) For a description of the Kunbis, or Kumbhis, in Northern India, see the "Tribes and Castes of India," Vol. I, Part II, Chap. X, pp. 323—5.

Northern India they are subdivided into many branches. In Bombay they have two sub-castes, namely :—

| | |
|---|---|
| 1. Kachhi Bundeli. | 2. Kachhi Narwari. |

*Brahmanjai.*

These cultivate the land, and act as servants to the four chief castes. Some engage in trade, others are general servants.

*Mali.*

Gardeners. Their gardens are irrigated by water drawn from wells. The Malis are divided into five sub-castes, as follows :—

| | |
|---|---|
| 1. Mali. | 3. Jiri Mali. |
| 2. Pahar Mali. | 4. Halad Mali. |

5. Phul Mali.

The Jiri Malis and Halad Malis are found in the Balaghat country. The Phul Malis only raise and sell flowers and fruits. The word *phul* is Hindustani for flower.

The Kunbis eat with these castes.

*Banjari.*

Cultivators of the soil, and manufacturers of coarse hempen cloth. The Hindustani Banjaris trade in grain with bullocks. For an interesting account of the Banjaris of the Dekhan, see Mr. Sinclair's Notes on Castes in the Dekhan, in the Indian Antiquary for July 1874.

*Lambani.*

A race inhabiting the south Mahratta country, resembling the Banjaris, further north.

HERDSMEN, SHEPHERDS, REARERS OF CAMELS, &c.

*Gauli.*

These are similar to the Gwâlâ of Northern India in regard to their occupation, but rank lower in Bombay. They are cowherds, and sellers of milk, butter, and so forth. They are divided into three sub-castes:

| | |
|---|---|
| 1. Ahir Gaulî. | 2. Kokani Gaulî (*a*). |

3. Lingayat Gaulî.

(*a*) For a description of the Ahirs or Cowherds of Northern India, see the "Tribes and Castes of India." Vol. I, Part II, Chap. XI, pp. 332—337.

*Dhangar.*

The shepherd and goatherd caste. Its members are said to resemble the Kunbîs. There are several divisions of this caste :—

1. Asal Dhangar, or pure Dhangars.
2. Dhangar, Kâtikar.

These sell sheep's and goats' milk, butter, and wool. They also make and sell certain kinds of earthen vessels.

3. Dhangar Kârtik.

Tend sheep and goats, and trade in them.

4. Segar Dhangar.

These are weavers of blankets, as well as shepherds.

5. Thilâri.

Wandering shepherds.

*Sangar.*

Sheep-shearers.

*Rábarî and Karhikar.*

Traders in camels, and sellers of camel's milk. Some are also cultivators.

*Mehumjogi, or Warhari.*

Traders in buffaloes.

PRIESTS, BARDS, DEVOTEES, AND RELIGIOUS MENDICANTS.

*Lingayat.*

Descended from Vaisya ancestors by an illicit intercourse, and regarded as superior to Sudras. They wear the *lingam*, or emblem of Shiva, tied to the neck, and worship it. There are five divisions of the caste, as follows :—

1. Jangam.
2. Pancham-vânî.
3. Bangar-vânî.
4. Tilali-vânî.
5. Gulvi-vânî.

The Jangams are the priests of the tribe. They profess religious abstraction like Sanyâsis, worship Shiva, wear yellow-coloured clothes, and usually reside in *maths*, or monasteries, abstaining from marriage, and keeping the succession of superiors by electing a disciple to supply his place after death. The principal Jangams have authority to levy fines on those who bind the *lingam* irregularly, commit adultery, or in any other way break caste rules. They also receive fees

on second marriages. Some of them, Virakt-swâmîs, in the Carnatic, often possess great property, and make pilgrimages or circuits round the country, receiving alms and exacting fines.

In the Carnatic are *maths*, or monasteries, for married Jangams and their families. The Lingayats of Poona are comparatively few in number, and follow, in many respects, the customs of other Hindu castes. It is not uncommon in the South for Lingayats and other castes, even those of low rank, on occasion of the success of a vow for the birth of a son, or recovery from sickness, to devote their sons to serve in the monastery of the married Jangams. Persons of various castes also are sometimes adopted into it. All the property of its individual members belongs to the monastery.

The members of the other four branches of the Lingayat caste are chiefly traders and shopkeepers.

*Mendicant Castes.*

1. Wasudeo, or Dhakot.

They wear a peacock's feather in their cap. Their occupation is to go about the streets and villages early in the morning, striking the *tál* (two metal cups) and *manjerî*, and begging. The term Dhakot is applied to them in Northern India.

2. Sarwadi Josî. 3. Dakotî Josî. 4. Bâlsantoshî.

These three castes study a Mahrathi Shastra, or treatise, on seasons and fortune-telling, composed by Sahadeo Mat. They are all prognosticators and beggars.

5. Holar. Perform on a musical instrument.

6. Nanakshan.

7. Kânphatî. Pretenders to magic. They wear large pieces of wood in their ears.

The last three castes are much lower than the others.

*Patol.*

These persons wander about the streets early in the morning, shouting the name of a favourite deity; or climb trees and vociferate to the passers by, and beg.

*Gûrawa.*

The Gûrawas act the part of *pujâris*, or priests, of the temples of Shiva and Maroti or Hanuman (the monkey-god), and receive the food brought as offerings for the idol. Such offerings are termed *nivedî*. They also beat the drum, and officiate in other ways at great festivals, when Brahmans are fed, and tales in

honour of the god are recited. Some are sellers of the broad leaves used by Brahmans for placing their food upon at dinner. A few are cultivators and heads of villages.

The Gûrawas worship Shiva, and besmear their bodies with the ashes of burnt cowdung and the pigment called *rudrakshardhan.*

### *Kavî, or Bhât Rajpoot and Bhât Kunbî.*

The Kavî is properly a poet. The Bhât Rajpoot and Bhât Kunbîs are Kavîs, or poets, who recite the praises of Brahmans, Rajahs, and other persons at marriages, births, and other festivals ; compose songs, and contrive amusement for their patrons. The Bhât Kunbîs are found in the Mahratta country as attendants of Brahmans and Mahratta chiefs. Some are also cultivators.

### *Dhârî, or Jangar.*

Their occupation is to sing early in the morning, and awaken the Rajah, the god, and the Brahmans. They also sing in the processions of chiefs, and act as bards.

### *Bairâgi.*

They are not a separate caste, inasmuch as persons of many castes may join their fraternity, but are a religious order. They worship the *Sâligrâm*, a stone, and sing songs in honour of Vishnu. They adorn their foreheads in various modes. Râmanand and Nimbaditi are said to have been the founders of the order. The Bairâgis do not marry. Their disciples succeed to their teacher's station and property. The head of a monastery of Bairâgis dying, his successor is chosen by his disciples, who place around the neck of the person elected the necklace of the deceased. Bairâgis, on being excluded from the privileges of their sect, marry, and are called Bhât Bairâgis. Women may also become Bairâgis (*a*).

(*a*) Tribes and Castes of India. Vol. I, Part II. p. 260.

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# CHAPTER III.

## THE CASTES OF BOMBAY AND ITS NEIGHBOURHOOD.—*(Continued.)*

**MANUFACTURERS OF GLASS, BEADS, AND CABINETWARE. MANUFACTURERS OF VARIOUS ARTICLES. SMITHS: WORKERS IN BRASS, COPPER, ZINC, IRON, AND TIN. MASONS, CARPENTERS, BLACKSMITHS, ETC. POTTERS, DIGGERS, QUARRYMEN. WEAVERS, THREAD-SPINNERS, DYERS, TAILORS, ROPE-MAKERS, TAPE-MAKERS, TASSEL-MAKERS. SERVANTS AND PERSONAL ATTENDANTS.**

### MANUFACTURERS OF GLASS, BEADS, AND CABINETWARE.

#### *Kanchârî.*

Manufacturers of glass and of glass ornaments. Large quantities of firewood are consumed in these processes.

#### *Kântârî.*

Manufacturers of beads of ivory, crystal, wood, and so forth. They also manufacture bedsteads, chairs, and other articles, by the use of the lathe and bow.

#### *Lakhârî.*

Manufacturers of bracelets from lac (sealing-wax), tin, zinc, and other metals, and of various other ornaments worn by women.

### MANUFACTURERS OF VARIOUS ARTICLES.

#### *Jîngar.*

Manufacturers of saddles and bridles, and of furniture for camels, horses, and elephants. Some are blacksmiths, coppersmiths, tinsmiths, and so forth. The word 'Jîngar' is derived from *zin*, a saddle

#### *Wotârî.*

Manufacturers and sellers of idols, toe-rings, and vessels made of *kans*, a mixed metal.

### *Mît Lonâri, and Upâr.*

They drain salt-marshes, and manufacture salt. They are designated by the term 'Upâr' in the Carnatic, where the caste is very numerous. The word 'Lonârî' is derived from *lon*, salt.

### *Chûni-Lonâri.*

Manufacturers and sellers of chunam and charcoal.

## SMITHS: WORKERS IN BRASS, COPPER, ZINC, IRON, AND TIN.

### *Kâsâr.*

Workers in zinc, copper, brass, tin, and other metals. In Northern India the Kâsârs are called Kaseras. They pretend to be descended from Kshatriyas. In Bombay they are held to be above Sudras, and in Northern India to be equal to Vasyas, if not superior to them. They worship the goddess Kâli. The Kâsâr Bangars are an inferior caste to the Kâsârs.

### *Kâsâr Bangar.*

A caste lower in position to the Kâsârs, yet pursuing the same occupation. They manufacture and sell armlets and various kinds of vessels. They worship the goddess Kâli.

### *Tambat.*

These make and sell copper vessels. The caste seems to be somewhat similar to the Thathera caste of Northern India.

## MASONS, CARPENTERS, BLACKSMITHS, &c.

### *Patarwat.*

Stone-masons and artificers in stone. They are divided into the following branches:—

1. Sâlkar.
2. Pankar.

### *Sûtar.*

Carpenters, house-builders, and artificers in wood. The caste has several branches, some of which are as follows:—

1. Mahrathi.
2. Badhî.
3. Pardesi.
4. Mârwârî.

The Pardesi branch, or caste of the foreign Sûtar, comes, it is said, from Northern India. Sûtars in villages make ploughs for the ryots, and perform all other carpenter's work. The Badhîs are found in Poona.

*Sikalghar, or Karamar.*

Sharpeners of weapons, turners, and the like. They are also skilful in lacquering with the lathe. There are two divisions of the caste, namely, those who reside in villages and towns, and those who wander about the country in the pursuit of their calling. The two classes hold no social intercourse with each other (*a*).

*Panchâl.*

"A wandering caste of smiths, living in grass-mat huts, and using as their chief fuel the roots of thorn bushes, which they batter out of the ground in a curious way with repeated strokes of the back of a very short-handled axe peculiar to themselves. They are less common in the Dekhan than in Khandesh" (*b*).

*Gisâdi.*

A tribe pursuing the same occupation as the last, and formerly also leading a similar vagabond life; but are now, for the most part, settled in villages.

*Lohâr.*

Blacksmiths, and workers in iron; from *lohâ*, iron. The caste is divided into many branches in Northern India. In Bombay they form four sub-castes, two of which are the following:—

1. Lohâr Mahrathi. | 2. Lohâr Bûndeli.

They make ploughshares and all kinds of tools.

*Barhai.*

In Northern India these are the carpenter caste; but in Bombay, although carpenters, they are paid by the job, and are not, like Sûtars, kept on wages. They are, therefore, regarded as much inferior to Sûtars (*c*).

(*a*) Indian Antiquary, March, 1874. Mr. Sinclair's Notes.
(*b*) *Ibid.*
(*c*) Tribes and Castes of India, Vol. I, pp. 315, 316.

## POTTERS, DIGGERS. QUARRYMEN, BRICKLAYERS.

### *Kumhâr.*

Brick and tile makers, potters. This caste has seven sub-divisions in Northern India, but only four in Bombay. These are the following:—

1. Mahrathi.
2. Baldî (*a*).
3. Pardesî.
4. Sekwati Râjwati.

These divisions are distinct as castes. The Sekwati Râjwatis are held to be lower than the others in rank. They make earthen images of men and animals. They are also potters, plasterers, and builders.

### *Beldâr.*

Diggers. They dig wells, blast rocks, work on the roads, and the like.

### *Warârî.*

Wandering navvies. They also sell heavy stones for building purposes. They eat rats and other vermin. The Warârîs are of two branches:—

1. The Gar Warârîs, quarrymen.
2. The Mat-Warârîs, diggers and excavators.

A people of very low caste.

### *Gaundi.*

Bricklayers.

## WEAVERS, THREAD-SPINNERS, DYERS, TAILORS, ROPE-MAKERS, TAPE-MAKERS, TASSEL-MAKERS.

### *Kushtî.*

These are of two grades, as follows :—

1. Kushtî Proper.

Manufacturers of silk and silken thread for necklaces, jewellery, the trappings of horses and palankeen furniture. They also manufacture undyed cloths, silks, dresses, and the like. Their occupations are also pursued by other castes.

2. Nîch Kashtî.

These are of inferior rank to the other caste. They weave silks from the shreds of prepared silks.

(*a*) For a fuller description of this caste, see "Tribes and Castes of India," Vol. I, Part III, Chap. IX, pp. 318, 319.

*Sârlî Castes.*

Weavers of cloth. They are divided into three separate castes:—

1. The Sârlî Proper. Weavers of white cloth.
2. Mahrathi Sârlî. } Weavers of all kinds of material.
3. Tailang Sârlî. }

*Khatrî.*

In Colaba these are silk-weavers. They are a fair race, and are very prone to polygamy, their excuse being that the women are needed in spinning silk. These Khatrîs claim to be descended from certain inhabitants of Delhi; and therefore of course to be related to the well-known tribe of Khatrîs of North-Western India and elsewhere, who are traders, and apparently of higher social rank than the silk-weavers of Colaba.

*Simpî Castes.*

Tailors and dyers. These castes are six in number, and are altogether separated from one another.

1. Mahrathi Simpî. Tailors.
2. Tailang Simpî. Tailors.
3. Rangârî Simpî. Dyers.
4. Simpî Kapra-bikanâri. Chiefly sellers of cloth.
5. Asal, or Dekhan Simpî.
6. Namdev Simpî.

"In the wild native states of the Dangs," says Mr. Sinclair, "and in the Mawâs States, north of the Taptee, the Kârbhârîs, or managers, are chiefly Simpîs, generally unable to read and write, and only one degree more intelligent than the half-savage Bheel chieftains whose affairs they mismanage."

*Râaul.*

Manufacturers of *param*, strips of coarse cloth ; and *nari*, tape.

*Kanjârî.*

Cotton and hemp rope-makers. The women of this caste are famous as story-tellers.

*Nirâlî.*

Some of this caste prepare indigo and other dark dyes ; others weave dark coloured clothes. They are also dyers in indigo. The word *nirâlî* is derived from *nil*, indigo.

*Rangârî.*

Dyers. In Khandesh the Rangârîs are tanners.

*Patwigar.*

Silk fringe and tassel-makers.

## SERVANTS AND PERSONAL ATTENDANTS.

*The Nhâvi Castes.*

The Nhâvis are similar to the Nâûs or Hajâms of Northern India. They are barbers, and are divided into three separate castes, which are perfectly distinct from one another :—

1. Nhâvi Kasbekar.

These shave the hair from the head, to the middle. They rank with Sudras.

2. Nhâvi Gangatirkar.

At eclipses of the sun, the death of parents, the Agnihotra sacrifice, and on occasion of penances, they shave the head, the upper lip, and other parts of the body ; and especially pursue this avocation at Nasik and other sacred spots.

3. Nîch Nhâvi.

These shave the hair off all parts of the body ; and likewise perform some of the duties of surgeons in applying the *tumri*, or cupping-horn, and also leeches, to the body. The Nîch Nhâvis are much lower in rank than the other castes.

The Nhâvis of Khandesh cut off the hair of camels and buffaloes.

*Acharî.*

These cook food for the Brahmans, and consequently are regarded as belonging to a very respectable caste. In reality they are Sudras.

*Chatrdhar.*

Their proper vocation is to hold the umbrella over the Rajah, and to fetch water for the four castes ; but now-a-days many castes carry the umbrella, and each one has its own water-carrier.

*Râjgurû.*

These people teach the sons of chiefs the use of weapons. The title is used also as an affix by certain of the Kunbîs, though unconnected with this profession. The Râjgurû caste is little known.

# CHAPTER IV.

## THE CASTES OF BOMBAY AND ITS NEIGHBOURHOOD.—*(Continued.)*

MUSICIANS, SINGERS, AND DANCERS. JUGGLERS, TUMBLERS, ROPE-DANCERS, SNAKE-CHARMERS, WRESTLERS. BOATMEN, FISHERMEN, WATER-CARRIERS. HUNTERS, FOWLERS, SNARERS OF GAME. EXTRACTERS OF CATECHU. WORKERS IN LEATHER. VILLAGE SERVANTS AND WATCHMEN. BASKET-MAKERS AND MILLSTONE-MAKERS. SCAVENGERS, BUTCHERS, BURNERS OF THE DEAD, EXECUTIONERS, ETC.

### MUSICIANS, SINGERS, AND DANCERS.

*Gondhalî.*

These sing and dance at Gondhal festivals in the houses of Brahmans, Kunbîs, and others. They also wander about the country as dancers, tumblers, and the like.

*Kalâwant, Kawaltapi, and Ganihâri.*

Different castes of dancers and singers, devoted to these occupations. Hindoos of other castes and Mahomedans also engage in them. The Kalawant is divided into five branches, namely:—

1. Pâtra.
2. Râmjanî.
3. Ghîkari.
4. Ranganli.
5. Kanchan.

These sub-castes eat together, intermarry, and follow the same profession of singing, dancing, and prostitution.

*Utak, or Kathain.*

Instructors of dancing-girls. The term 'Kathain' is derived from Northern India.

*Daurî Gosâwî.*

Sing songs in honour of Bhairo, and beg alms, beating the *daur*.

*Min Jogî.*

Their occupation is the same as the Daurî Gosâwîs.

*Basphor.*

Musicians who attend dancing girls. They beat the *pakwâj*, and play on the *sâringi*. They also prepare the skin for the *pakwâj*, a kind of drum. They come from Northern India, where they are regarded as a very low caste.

*Garsi.*

Performers on the tom-tom, a kind of drum. They are numerous at Pandarpore. In Poona, Gûrawas and Nhavis chiefly follow the occupation.

JUGGLERS, TUMBLERS, ROPE-DANCERS, SNAKE-CHARMERS, WRESTLERS.

*Kolâti.*

Tumblers and rope-dancers.

*Dombâri.*

These pursue the same profession, and are chiefly found in the Carnatic.

*Khâmsûtri.*

These perform evolutions on a rope attached to a wooden post.

*Kalasûtri.*

Exhibit dancing dolls.

*Chitogathi.*

These draw figures on paper, which they exhibit, accompanied by dancing

*Bânâmathi.*

Conjurers.

Most of these castes, especially their women, lead a licentious life.

*Gârûri.*

Snake-exhibitors, tumblers, and beggars. Their huts are made of grass-mats, and are constructed in 'a ridge and gable form.' They affirm that they came originally from Bengal.

*Bhâad and Bahurûpi.*

These wear disguises of persons, male and female, of various ranks and castes, tell stories, and imitate the voices of animals for the amusement of their patrons.

*Jethi and Gopâl.*

Wrestlers. Many are scattered over the Carnatic. The Mahrattas following this occupation are styled *pahalwâns*.

*Vaidya, or Hakîm.*

Snake-exhibitors. "They also profess a knowledge of simples; but their chief practice in that line is the compounding of intoxicating draughts," from opium and a bean found in the Konkan. They snare small game, poison fish, and eat almost everything (*a*).

BOATMEN, FISHERMEN, WATER-CARRIERS.

*Kolî.*

Fishermen. They reside on the sea-coast between Rewdunda and Rewus. The boats which they use are "very sharp in the bows, with hollow keel, well-rounded in the stern, with masts sloping a little forward, and are considered to be among the swiftest sailing vessels known." The Kolîs and their wives also carry grain from the interior to the coast. They wear the Marhatta dress, but do not intermarry with Marhattas. Most of the men wear a skull-cap in place of a turban.

In appearance the Kolîs are somewhat short in stature, and are stout and muscular. They have a character for inveterate drunkenness.

This tribe has many divisions. Kolî boatmen are called Nawari, and in the Carnatic, Ambigar. They are not only fishermen, but also boatmen and water-carriers, and pursue many other callings. See the Chapter on the Kolî tribes.

HUNTERS, FOWLERS, SNARERS OF GAME.

*Thakûr.*

A mixed race of wild habits, found in Gujerat, Northern Konkan, and in the Mâwals of Mid-Dekhan, descended, it is supposed, from Rajpoot and Kolî parents. "They are very dark, with broad flat faces and wide mouths, and unmistakably non-Aryan. The likest people to them are the Gonds. They are great hunters, using often fire-arms, but chiefly a broad-bladed pike, nets, and snares" (*b*).

*Phânsi-Pardhî.*

Snarers of birds and wild animals. They also inveigle deer and other beasts; and gather honey. They live in secluded places, and are irregular and wild in their habits. Many are thieves and poachers.

*Komti.*

A tribe allied to the Phânsi-Pardhîs.

(*a*) Indian Antiquary, July, 1874. Mr. Sinclair's Notes.
(*b*) *Ibid.*

## EXTRACTERS OF CATECHU.

### *Kathkarî.*

An aboriginal race inhabiting the mountain fastnesses in Konkan and the Sahyadri Range. Their name is derived from *katha*, or catechu, which they extract from the *terra japonica*, or khair tree. In Colaba, they are chiefly found on the declivities of the hills between Poccnar and Oomtai and Chowra, especially in the villages of Beedwagla and Koordoos.

The Kathkarîs are a people of low foreheads, small stature, and very dark complexion, yet of well-knit, muscular frames. The hair of the women is exceedingly curly. There are two principal branches of the tribe, namely:—

I. The Dhor Kathkarî. | II. The Marhatta Kathkarî.

These are sub-divided into various clans, such as—

1. Helam.
2. Powar.
3. Gosavî.
4. Jadava.
5. Sindhi.

The Kathkarîs of Colaba are of the Mahratta branch, and chiefly of the Powar clan. They believe in the existence of malignant spirits, practise incantations, invoke curses, and perform strange superstitious rites; and are consequently much dreaded by Hindus. Socially, there is much more equality between the sexes than is generally seen among the Hindu castes. They live in miserable huts, in the neighbourhood of small villages, and are regarded with abhorrence by the people generally. Fond of meat, they will eat the flesh of all animals, with the exception of the cow and the brown-faced monkey. They are expert in snaring game, and also in the use of the bow and arrow. Formerly, they were notorious thieves and highwaymen (*a*).

## WORKERS IN LEATHER.

### *Chamâr.*

Workers and traders in leather. The caste is very numerous in Northern India, where it numbers several millions of people. They are an industrious race, but from their connexion with leather are obnoxious to the pure Hindu castes. Their origin is obscure, but there is good reason for believing that they have sprung from the intermingling of Hindus with aboriginal tribes. In Northern

(*a*) Statistical Report of the Colaba Agency, by W. M. Hearn. Selections from the Records of the Bombay Government, No. VII, New Series, pp. 70—73.

India many are employed in agriculture (a). In Bombay, as elsewhere, the caste has seven sub-divisions, which differ, however, from those existing in other parts of the country.

1. Saltangar.
2. Mahrathi Chamâr.
3. Pâradosh Pardesi.
4. Halâlbhakt.
5. Dabâlî.
6. Woji.
7. Chaur.

The Saltangars dye sheepskins. The Pâradoshes are manufacturers of tents. The Halâlbhakts dye skins red. They are lower in position than the Saltangars. The three last sub-castes are much below the rest in social rank. They eat the flesh of bullocks and of other animals, which have died a natural death. The higher Chamârs do not associate with them. All these sub-castes, with the exception of the Pâradoshes, are shoemakers. Some make bridles and other kinds of harness.

*Other Leather Castes.*

1. Dhor.

ese make large leathern buckets for drawing water from wells, hand-buckets, and the like; and also dye leather.

2. Katâi.

Cobblers, tent-makers; eaters of carrion.

3. Daphgar.

Bottle manufacturers ; eaters of carrion.

SERVANTS AND VILLAGE WATCHMEN, BASKET-MAKERS, AND MILL-STONE-MAKERS.

*Mang.*

An outcast race resembling the Mahârs. They are professedly rope-makers, but many keep pigs and donkeys, and pursue other avocations. They have the following sub-divisions :—

1. Bûndi.
2. Uchli.
3. Gâon.
4. Dalâlwâr.
5. Kokalwâr.

(a) For a more extended account of the Chamars of Northern India, see the author's "Tribes and Castes of India," Vol. I, Part IV, Chap. IV, pp. 391—395.

All these are village servants, and are entitled to certain village dues in consequence. Of the two first divisions, some are watchmen, others are thieves. The two last are of lower rank than the rest.

6. Nich-Mang.

Professional exorcists.

7. Garûrî-Mang.

Found in Potraj and Dankun, and also in Konkan and the Tailang country. The women of the Dankun also sing and beg (*a*).

*Râmusî and Bedar.*

Two tribes of village watchmen. They were formerly notorious thieves. See the chapter on Wandering and Predatory Tribes of the Bombay Presidency.

*Burur, or Burud.*

Makers of cages, baskets, mats, and the like.

Kaikârî.

These also are basket-makers. They likewise make measures for holding grain. The Kaikâris have three branches, which do not intermarry. Of these the Gauranis are basket-makers, and the Kunchekarîs manufacture brushes used by weavers.

Gond, Bheel.

Aboriginal races. See the Chapters on the Gonds and Bheels.

Chor-Rakhshak.

Thief-catchers.

Kolhânti.

A people of repulsive habits, who by profession are basket-makers. The men are thieves and kidnappers of girls, while the women are prostitutes.

Bâmtya and Uchaki.

Manufacturers of millstones, but in reality thieves. They wander about singly or in small parties. Persons of this caste exercise their profession at places of pilgrimage, on the banks of rivers, in bazars, and so forth. These designations are applied to thieves in general. The caste has two divisions. The Bamtyas

(*a*) Summary of the Sawand Custom of Hindu Castes within the Dekhan Provinces, subject to the Presidency of Bombay. Ordered by the Governor in Council, 29th July, 1826.

and most other predatory tribes are found chiefly about Ganesh Khind, Bhamburda, and Dapuli, west of Poona (*a*). "This bit of country, indeed, is the very head-quarters of the rascality of Western India."

## SCAVENGERS, BUTCHERS, BURNERS OF THE DEAD, EXECUTIONERS, &c.

### *Halâlkhor*, *Bhangî*, *Mehtar*.

Scavengers and nightmen. Eaters of carrion. They also receive the clothes of dead persons. A very low caste. There are two divisions of these scavengers: the Halâlkhors, who are Mahomedans; and the Bhangîs, who are Hindus. But these terms, as well as that of Mehtar, are often applied to them indiscriminately.

### *Mhár*.

A numerous low caste people of coarse manners and coarser habits, who are held in abhorrence by the Hindus. They are a very useful class, however, of woodcutters and grasscutters, and removers of garbage and carrion from villages, in the outskirts of which they reside. Like the Kolîs, the Mhârs are very fond of spirits, and drink it to great excess. Formerly, they were addicted to highway robbery, and to plundering in gangs, and were held in great terror by the government under native rule. But a strong check has been given to this and other predatory tribes, through the stringent regulations of the British authorities, so that life and property are incomparably more secure throughout those districts which were at one time infested by them.

Some of its sub-divisions are as follows:—

#### 1. Swapak.

Remove dead animals from villages, and then eat them.

#### 2. Antya-wasidong.

Perform services for the dead. They also sell the wood used for the funeral pyre.

#### 3. Plabawastir-sâni.

Remove from villages dead horses and asses, and eat their flesh.

#### 4. Kauwiadi.

Watch the ashes of funeral piles. They are also village watchmen, and keepers of village boundaries.

(*a*) Indian Antiquary, July, 1874. Mr. Sinclair's Notes.

5. Hastak.

Bird-catchers.

6. Kayak.

Clean the sewers of villages.

7. Hashak.

Remove the clothes and wood from funeral piles.

8. Nich Mhâr.

Executioners.

In the smaller villages one caste of Mhârs is generally found. In addition to occupations already referred to, they bury the dead bodies of low caste persons who have no friends to perform the office, receive dues at marriages, discharge duties under the orders of village head-men, such as assembling of the ryots, carrying letters, collecting rents, and the like.

In the Dekhan, the Mhâr is a personage of considerable importance, arising not from his caste, which is very low, but from the official position he occupies. "He is the watchman and guardian of the village, and the living chronicle of its concerns. His situation or his curiosity makes him acquainted with everybody's affairs, and his evidence is required in every dispute. Should two cultivators quarrel respecting the boundaries of their fields, the Mhâr's evidence ought to decide it; and should a similar quarrel happen between two villages, the Mhârs are always the chief actors in it, and to their decision alone it is sometimes referred. The Mhâr is emphatically called the village eye" (*a*). In large villages his labours are three-fold. He is first, the Weskur, or guardian of the village gates, who keeps an account of all persons entering or departing therefrom, and having locked the gates at night, takes the keys to the head-man. Secondly, the Mhâr is the Khule-weskur, or guardian of the stackyard in time of harvest. In addition, he performs many duties for the welfare and convenience of the labourers. Thirdly, the Mhâr is the Gaow-weskur, looking after the comforts of travellers in the name of the village, giving them information respecting the places at which they may purchase food, supplying them with grass and wood, and so forth. He attends on Government officials coming to the village, conveys messages to tenant-farmers, takes letters to their destination, and performs other kindred services. Briefly, the Gaow-weskur has control over the other Mhârs

(*a*) Report on the Village Communities of the Dekhan, by Mr. R. N. Gooddine, Assistant Superintendent of the Ahmednuggur Survey. Bombay Government Selections. Vol I, No. IV, p. 13.

of a village, who should be ready to obey him in all matters in which the necessities of Government officials, of travellers, and of the village generally, require their assistance. The remuneration which the Mhârs receive is liberal. Besides a present from the Government, and a tithe of everything grown, they levy small imposts, or beg small contributions (which practically amounts to the same thing), of oil, sugar, spices, bread, and other things, from shopkeepers; so that the Mhârs are generally well provided for.

The Mhârs eat the flesh of diseased cattle and horses. Few of them can read or write, one reason being that the children of good castes will not associate with them, or sit by their side, in the same school.

*Kârtik.*

Butchers. This is one of the lowest castes, on a par with the Mhârs and other very low tribes. They are not permitted to live in villages inhabited by Hindus, but have their huts outside. Their touch is contaminating.

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# CHAPTER V.

## THE TRIBES AND CASTES OF KATTYWAR.

### SECTION I.—THE ANCIENT RACES.

1.—THE JETWA TRIBE. 2.—THE CHURASAMA TRIBE. 3.—THE SOLANKHI TRIBE. 4.—THE WALA TRIBE.

### SECTION II.—TRIBES OF LATER DATE.

1.—THE JHALA TRIBE. 2.—THE GOHEL TRIBE. 3.—THE JHAREJA TRIBE. 4.—THE MAHOMEDAN GOVERNING TRIBES. 5.—THE BRAHMAN CASTES. 6.—THE BANYA, OR BANIAN CASTES. 7.—THE BABRIA TRIBES. 8.—THE AHIR TRIBE.

### SECTION I.—THE ANCIENT RACES.

#### 1. *The Jetwa Tribe.*

THIS tribe, together with the Chûrasama, the Solankhi, and the Wala tribes, ruled over Kattywar prior to the inroad of the Jhalas, Parmars, Kâthees, and other tribes, by which it is now chiefly held. The Jetwas had possession of the north of the province,—that is, Barda, Hakar, and Machoo Kanta. The Jharejas have dispossessed them of Hakar and Machoo Kanta. In their own belief, they are the aboriginal inhabitants of the country. According to their traditions, their ancestor built Sri Nuggur, ruins of which are still to be seen near Poorbunder. They also erected Moorvee. After a time, the name of the tribe was changed to Kûmâr, and their capital city was Goomtee. The Jetwa chiefs occupied successively Rampoor, Chaya, and Poorbunder, which is at present the capital city of the tribe. The tribe boasts to have been established in the country longer than the Chûrasama.

#### 2. *The Chûrasama Tribe.*

There are three primitive divisions of the tribe, which still hold possession of that portion of Kattywar which the tribe originally subdued. These are :—

1. Sarweya. 2. Raijadas. 3. Waja.

The Sarweyas are found in Oond Sarweya, on the banks of the Shetroonjee; and also in Wallak.

The Raijadas clan are the descendants of Rao Mandalik, "the last Rajpoot sovereign of Joonaghar, whose throne and religion were both forced from him by Mahmud Shah Begra, about A. D. 1472." Only a small number of the clan remain, whose principal settlements are at Chorwar, on the coast.

The Waja clan inhabit the tract on the coast between the Geer Hills and the sea, where they find pasturage for their cattle.

There is another division of the tribe called Grassia, in Dholera, in the Gulf of Cambay, and other villages in the neighbourhood.

The origin of the Chûrasamas is unknown. The Mirati Sikandari states, that the tribe ruled over Sorath for the long period of nineteen hundred years. Captain Le G. Jacob considers it probable that it is identical with the Chaura tribe, which exercised sovereignty over Anhalwara for many years, and probably "held their possessions in the peninsula in fief" from it. In proof of this conjecture he refers to an inscription in a temple of Bilawul, dated A. D. 1385, which contains an allusion to an assembly of Chaura chiefs in that neighbourhood. He indulges the ingenious supposition, that as there are two Rajpoot tribes designated Chaura and Sama, or Soma, and as these words together make up the whole word Chûrasama, the tribe may have become blended in one. Lieut.-Colonel Walker, formerly Resident at Baroda, states that the Chûrasama dynasty of Joonaghar was overturned by Sultan Mahomed Begra of Gujerat in 1476-1477. Among the Chûrasamas the eldest son, in the division of a patrimony, receives a portion one and a half time the value of the shares of the younger brethren.

### 3. *The Solankhi Tribe.*

Gujerat is one of the original seats of the Solankhi tribe, which constitutes the third division of the Agnikulas, or Fire Races, and is divided into sixteen branches, the last, or Kalamor, being assigned to that extensive territory. They are believed to have succeeded the Chauras in Anhalwara in A. D. 931, according to Colonel Tod, and in 912, according to Captain Jacob; the Chauras having begun to rule over Anhalwara A. D. 746. There are twenty families of Solankhis still found in the Joonaghar districts in possession of tracts of pasture land.

### 4. *The Wâlâ Tribe.*

This race, although once numerous, is now nearly extinct. One family survives at Dhank, where the ancient capital of their country was formerly situated. Some persons imagine that the Balabhi dynasty sprang from this tribe; and it is

not improbable that it did so. There is ground for supposing that the Chaura tribe, on taking possession of Anhalwara in 746, as stated in the previous paragraph, wrested the country from the hands of the Walas. Anhalwara is the modern Peeran Puttun, near Deesa.

The classical name of Kattywar is Surashtra, by which it was known to the ancient Greeks, and which is its designation at the present day among the greater portion of its educated inhabitants. The Kathees, who have given it its modern appellation, are inferior in rank, wealth, and numbers to the Rajpoot communities of the province. The ancient races by which Kattywar was once governed have yielded to other tribes. Some of the principal are as follows :—

## Section II.—TRIBES OF LATER DATE.

### 1. *The Jhala Tribe.*

These occupy the tract of country known as Jhâlawar, to the south of Machoo Kanta, as far as the Runn of Cutch. Tradition states that the tribe entered the peninsula in the eighth century. Its original name, by which some of its clans are designated in Central India, was Makwahana. The principal Jhâla families in Jhalawar are Drangadra, Limri, Wadwan, Wankanîr, Than, Seela, and Chûra, the Drangadra being the common progenitor of all the rest. Although they are now independent of one another, yet the most ancient family is the acknowledged head of the tribe ; and the chief of each clan, on his investiture, receives a dress from the chief of the Drangadras. The eldest son in the families of this tribe receives as his portion of the inheritance double that which falls to the share of the younger brothers.

### 2. *The Gohel Tribe.*

This tribe inhabits a portion of the eastern frontier of Kattywar called Gohelwar. Respecting them Captain Jacob makes the following observations :—" The Gohel Rajpoots," he says, " were driven out of Marwar by the Rahtors in the end of the twelfth century, and acquired their footing in the peninsula by intermarriage with the Chûrasama family of Joonaghar. By the revolutions of fortune, their first town, built and named Sejukpore, after Sejuk, the chief who conducted hither the tribe, has fallen into the possession of a Kâthee family ; whilst Gohelwar has nearly doubled its original size by acquisitions from the Kâthee and other tribes. The western division of Gohelwar, between the Shetroonjee and Jholapooree rivers, the hills and the sea, and this strip of land, still retains some of its former Sarweya and Koli proprietors. The Rajah of Bhaonuggur, who has dropped the

title of Gohel for that of Rawul, is descended from the eldest son of Sejuk, and is the principal chief in Gohelwar" (*a*). The Rajahship of Bhaonuggur was constituted in 1743 by Bhao Singhjee. The two states next to it in rank, though far inferior in extent and resources, are Lathee and Walla, of Palitana.

### 3. *The Jhareja Tribe.*

These Rajpoots are in the possession of Machoo Kanta, the two chief states of which are Morvee and Mallia, and also of Hallar. The latter is said to take its name from a chief named Hala, who first conquered it. The principal Jhareja chiefs are those of Nowanuggur, Rajkot, Goondul, Dhurol, Drapha, and Kotra Sanganee.

See the account of the Jharejas of Gujerat and Cutch.

### 4. *The Mahomedan Governing Tribes.*

Mahomedan chiefs have possession of the principalities of Dussara and Wunod, in Jhalawar ; and also of nearly the entire province of Soruth, which is in the hands of the Nawab of Joonaghar, the Babee of Bantwa, and the Shaita of Umrapoor (*b*).

### 5. *Brahmans Castes.*

These are mostly of the Nâgar tribe, belonging to the Gurjar, or fifth great division of South Indian Brahmans. Of twelve hundred and sixty-three families of indigenous Brahmans existing in the Kattywar Peninsula in 1842, exclusive of temporary residents, there were, according to Captain Jacob's computation, nine hundred and twenty Nâgars ; the rest, namely, three hundred and forty-three families, being connected with other tribes. Many of these latter Brahmans are in the service of the Government in various capacities. They have talent and shrewdness ; are superior in ability to most other castes ; and exercise great influence in the peninsula.

### 6. *Banya, or Banian, Castes.*

These castes are numerous, and represent here, as elsewhere, the chief portion of native traders, bankers, and merchants. In religion they are mostly Jains, though a few are worshippers of Vishnu. They are spread all over the province, and one or two families at least are found in every village. As Jains, they

(*a*) Report on the General Condition of the Province of Kattywar, by Captain G. Le G. Jacob. Transactions of the Bombay Geographical Society, Vol. VII, p. 14.

(*b*) Brief Narrative of British Relations with the Native States of Kattywar. Selections from Bombay Government Records, Vol. XII, pp. 106, 107.

exhibit great reverence for animal life. Some fine temples, especially on the Palitana and Girnar mountains, frequented by thousands of pilgrims, belong to this community.

### 7. *The Bâbria Tribes.*

These people occupy the tract. called after them Bâbriawar, to the south of the peninsular as far as the sea, having the rivers Jholapooree and Malun to the east and west, and the Geer hills to the north. The land is in the hands of the Bâbrias, styled frequently Bâbria Kâthees, and a community of Ahîrs It is probable that these tribes were once in possession of a more northerly portion of Kattywar, and that they were compelled to take up this southern position by the Kâthee tribes four or five hundred years ago. The Bâbrias, on native authority, are said to have been the fruit of various castes mingled together. Hence their name of *bahar*, or mixed, in the local dialect. They have three principal divisions, namely :—

Original Babria Tribes.

| | | |
|---|---|---|
| 1. Kotîla. | 2. Warû. | 3. Dhânkra. |

The Kotîlas are according to one account, sprung from intermarriages between the Bâbrias and Sechor Brahmans ; and, according to another, from the union of an Ahîr woman with a Brahman. The Kotîlas occupy the highest rank among the caste distinctions of the Bâbria tribes.

The Warûs are the offspring of alliances of Bâbria Dhankhras with the Jetwas of Poorbundur, next to the Dhânkhras. These are the most numerous of the Bâbria tribes. By themselves they are still called Jetwas.

The Dhânkhras are descended, it is said, from the Panduas, and came first from Anhalwara ; thence proceeded to Jhân Kandoola, in the Panchal district ; on quitting which they advanced to Urneeroo. They are the most numerous of the Bâbria tribes, and next in rank to the Kotîlas.

The Babria tribes, however, although in reality derived from these three sources, are nevertheless now very numerous, being not less, according to their own statement, than seventy-two. These, as drawn up by Captain Jacob, are as follows :—

Existing Babria Tribes.

| | | |
|---|---|---|
| 1. Kotîla. | 5. Ghûsamba. | 9. Chatroja. |
| 2. Dhânkhra. | 6. Chanya. | 10. Kareta. |
| 3. Warû. | 7. Borîcha. | 11. Marmal. |
| 4. Gharga. | 8. Chhabhar. | 12. Wara. |

EXISTING BABRIA TRIBES.—*(Continued.)*

| | | | | | |
|---|---|---|---|---|---|
| 13. | Wasra. | 33. | Rathor. | 53. | Bholavla. |
| 14. | Laya. | 34. | Nâisa. | 54. | Weda Bhûpâl. |
| 15. | Lobad. | 35. | Shîmag. | 55. | Shânya. |
| 16. | Karena. | 36. | Dâbhia. | 56. | Nirala. |
| 17. | Khandmal. | 37. | Dagâb. | 57. | Lajora. |
| 18. | Shankhlia. | 38. | Lobhia. | 58. | Shoba. |
| 19. | Sachla. | 39. | Khâta. | 59. | Kâgra. |
| 20. | Bhûwa. | 40. | Khâsar. | 60. | Matâra. |
| 21. | Bharmal. | 41. | Khodiâla. | 61. | Shiâla. |
| 22. | Bhalera. | 42. | Kândhal. | 62. | Kisûr. |
| 23. | Dharmaeta. | 43. | Nipâl. | 63. | Didagra. |
| 24. | Lûnwara. | 44. | Kilkân. | 64. | Shabâr. |
| 25. | Bapâria. | 45. | Katîal. | 65. | Athar. |
| 26. | Kheradot. | 46. | Wâgla. | 66. | Vîa. |
| 27. | Barela. | 47. | Warma. | 67. | Kîa. |
| 28. | Padîâra. | 48. | Dângar. | 68. | Khâgharda. |
| 29. | Pûshatia. | 49. | Chondia. | 69. | Navga. |
| 30. | Chângar. | 50. | Khâra. | 70. | Lâdha. |
| 31. | Châk. | 51. | Khalâla. | 71. | Dhândha. |
| 32. | Râkhar. | 52. | Khâda. | 72. | Umga (*a*). |

The Nawab of Joonaghar claims jurisdiction over Bâbriawar "in virtue of the exactions which his occupation of the neighbouring district of Oond has enabled him to make for a long series of years, and of his having retained military posts in the country." On the sea-coast to the south is the excellent port of Jaffrabad, which, together with eleven contiguous villages, belongs to the Zimjeera Seedee.

The Bâbrias, the Kâthees, and the Ahîrs intermarry, yet maintain their distinctiveness as separate tribes. Moreover, in social rank and respectability, a difference subsists between them. This is seen in the custom observed in the selection of wives. The Ahîr gives his daughter to a Bâbria in marriage, and the Bâbria gives his daughter to a Kâthee; but it does not appear that the Bâbria gives his daughter to the Ahîr, or the Kâthee his to the Bâbria, in return, except under certain peculiar circumstances, as, for instance, poverty. A poor Kâthee will marry a rich Bâbria girl; or a poor Bâbria will marry an Ahîr in better circumstances.

The Bâbrias were originally dependant on the Wâlas, but after a time they rose upon their landlords, expelled them from the country, and seized their villages. It is said they were aided in this enterprise by a Rajpoot of Jetpore.

(*a*) Report on the Province of Kattywar, by Captain Jacob. Transactions of the Bombay Geographical Society, Vol. VII, p. 76.

### 8. *The Ahîrs.*

These Ahîrs, which occupy Bâbriawar conjointly with the Bâbrias, are, it seems, totally different from the Shudra Ahîrs, or cowherds, of Northern India, although bearing the same name. They profess to be connected with the Somrahs of Scinde, the Solankhi Rajpoots of the island of Diu, and even with those of Ujain, and, therefore, to be of royal Rajpoot blood. They affirm that the lands once held by the Wala Rajpoots fell to them on their extinction. They also became connected with these Rajpoots by marriage. The Ahîrs probably entered the province several centuries before the Bâbrias ; and on the arrival of the latter, the two tribes made mutual alliances. Branches of this tribe are still in Cutch.

The Ahîrs are a quiet, agricultural people, and differ considerably from the Bâbrias, who are somewhat proud and stately in appearance, and of unsettled habits. Both these tribes, as well as the Kâthees, divide their property equally among their families.

The chief object of worship of the Ahîrs and Bâbrias is Shâmjî Maharaj, a four-armed stone idol at Toolsee Shâm, noted for its hot springs, beyond the north-western boundary of their territory. They also worship other deities. They are much simpler in their religious customs than Hindus generally ; and will eat animal food except beef (*a*).

(*a*) Captain Jacob's Report on the District of Bâbriawar. Transactions of the Bombay Geographical Society, Vol. VII.

# CHAPTER VI.

## THE TRIBES AND CASTES OF KATTYWAR.—*(Continued.)*

### SECTION II.—TRIBES OF LATER DATE.—*(Continued.)*

THE KATHEE TRIBES: 1ST—THE SHAKHAEET, OR NOBLE TRIBES: i, THE WALA BRANCH; ii, THE KHACHAR BRANCH; iii, THE KHUMAN BRANCH. 2ND—THE EHWARATIA, OR IGNOBLE TRIBES.

### THE KATHEE TRIBES.

THESE tribes have given their name to the peninsula forming the western division of Gujerat, which they now inhabit; but the country in which their ancestors are said to have first settled, was that of Pawar-des, or the land of the Pawars, situated between Cutch and Scinde. There is also a tract bearing the same name in Cutch, which probably has some connexion with it. The Kâthees themselves state, however, that they originally came from the banks of the Jumna, that they thence proceeded to Cutch, and finally, in the fourteenth century, arrived in Kattywar. The tribe formerly was divided into five branches, the names of which were the following :—

1. Patgar.
2. Manjaria.
3. Pandua.
4. Hûdûr.
5. Babarya.

Not much is known respecting these early divisions. The Kâthees rendered assistance to the Rajpoots of the neighbourhood, under their leader Wala, in their military enterprises. The Jam of Bhooj was united in marriage to a Kâthee woman. After the marriage, the Jam and all his followers, with the exception of one man, were put to death by a conspiracy formed between the Kâthees and Rajpoots. The Rajpoots of the district, according to local traditions, intermarried with the Kâthees. "The Rajpoot Wala, or Wala Vûch, who was commonly called Patgurû," says Mr. Erskine, "married Rûpdah, the daughter of a Kâthee. By

her he had three sons, namely, Wala, Khacher, and Khûman, who, with their father, are the progenitors of seventy-two tribes of the Kâthee race. The descendants of Patgûrû are distinguished by the appellation of Awratiya; and those of his three sons by Rûpdah are called Shâkhâeet." There are, says the same authority, forty-seven Awratiya tribes, and twenty-five Shâkhâeet; but Captain Jacob, who evidently paid closer attention to the subject, affirms, that there are three chief tribes, the Wâla, Khâchar, and Khuman, which are again separated into two great classes, the noble and the ignoble, the former being divided into thirty-seven sub-tribes, and the latter into ninety-three. These are spread over the five districts of Kattywar, namely, Panchal in the north-east, Khûman in the south, and Wassawar, Kharapat, and Alug Dhananee lying between. The Khâchars are found in considerable numbers in Panchal, which is famous for its excellent breed of horses. To the west are the Khâchars. Khûman is inhabited by the tribe of the same name. The most powerful family of the Kâthees is that of the Walas of Jetpore. Next to it is the Khâchar family of Jusdhun. These are the two principal Kâttee families in the country. All the rest are much lower in rank, owing to the singular custom of the equal division of property subsisting among them.

The Kâthees were probably, at one time, that is, when they quitted the north-eastern part of Cutch, a nomade pastoral tribe addicted to plunder. They only began in comparatively modern times to settle down in villages; and even in the beginning of the present century they are spoken of as prone to indulge in their old wandering predatory habits. The Jetpore and Jusdhun families were the earliest to adopt the rules of civilized races, and to establish themselves in permanent habitations. Those who did so were originally termed 'reformed Kâthees,' a term, remarks Captain Jacob, writing in 1842, "already becoming obsolete; but the establishment of the British supremacy has alone put a stop to their predatory excursions, and many Kâthees are yet living who have stuck their spears into the gates of Ahmedabad during such excursions. The lightness of the tribute paid by these tribes," he adds, "in proportion to their revenues, as compared with other communities, is owing to the greater development of their resources, which habits of order have created since these proportions were fixed by the Mahratta Moolukgeree commanders, and confirmed by Colonel Walker in 1808. The Kâthees owe their possessions," he continues, "chiefly to the general anarchy produced by the decline of the Mahomedan power; the Jhala, Jareja, and other tribes purchasing immunity from their plunder by the cession of villages. Jetpore, Beelka, Mendurra, &c., were

thus given up by the Nawab of Joonaghar less than a century ago, with reserved rights therein" (*a*).

A question has arisen respecting the origin of this race, which it is by no means easy to decide. Their nomade habits, the blue and grey eyes which some of them possess, the fact that they came from a northern country, their stature and features, and the singular circumstance of the sun being the chief object of their worship, seem to present a cumulative argument in favour of their descent from the ancient Scythians. Perhaps the strongest evidence on the subject is that derived from the point last mentioned, for it is well known that one of the most prominent peculiarities of the Scythians was their worship of fire in all its manifestations and symbols. It is, moreover, natural that their descendants, wherever they might be, should cling to a custom which formed a distinguishing characteristic of their ancestors, even though they might neglect and forget many others of inferior importance. Without presuming to affirm that the Kâthees are of a Scythian stock, I nevertheless would suggest that the testimony for their being so is strong. Not only is the sun their principal deity, but its figure is "drawn on every deed at the head of the list of living witnesses, with the words Sri Suraj Nî Shâkh." An old temple to the sun, believed to have been erected by the Kâthees on their first arrival in the country, stands on Mandwa hill near Than.

The Brahmans officiating for the Kâthees, are Râjgors, who exercise great influence over them to their own advantage. They direct the ceremony of the Srâddh, or the worship of ancestors, and that of marriages ; and insure goods from the attacks of enemies. The Kâthees have little sense of religion ; and their religious rites seem to consist mainly in folding their hands, gazing at the sun, and imploring his favour. The other tribes, on the Srâddh days, throw food to the crows ; but the Kâthees throw it to lapwings, under the idea that the act is pleasing to the spirits of the deceased, and will secure their own happiness in a future state. The lapwing is, therefore, a favourite bird with these tribes (*b*).

The Kâthees are in general an athletic race. Their women are proverbially beautiful and graceful. The dress of the men is very similar to that worn by the Rajpoots or Grassias ; but their turban has a peculiar peak. They consider it a

(*a*) Report on the General Condition of the Province of Kattywar, by Captain G. Le G. Jacob. Transactions of the Bombay Geographical Society, Vol. VII, pp. 19, 20. See also Translation of an Account of the Kâthees, taken from the mouth of their own genealogists, by James Erskine, Esq., C. S. The same Journal, Vol. II, pp. 58—60.

(*b*) Report on Kattywar Proper, by Lieut.-Col. A. Walker, Resident at Baroda in 1808. Bombay Government Selections. Vol. XIII, pp. 263—265.

disgrace to carry firearms ; and formerly never used them. Spirituous liquors and opium are taken by them to great excess (*a*).

The law of equal male inheritance, together with equal rights, prevails among the minor Rajpoot and the Kâthee States. "In most of the former, and in some of the latter," says Captain Jacob, "a share called *mhotap*, or eldership, is given to the eldest son, generally one additional share to that possessed by the other sons. Thus, if there be five sons, six shares are made, and the eldest gets two. But the practice varies" (*b*). The custom is for the patrimony, on the death of the father, to be divided into portions, which are shared by the sons ; some of it, however, being held in common.

I shall here produce the two useful lists of the Kâthee tribes drawn up by Captain Jacob (*c*).

## THE SHAKHAEET, OR NOBLE TRIBES.

### Divided into three Branches.

#### *I.—The Wala Branch.*

| | | |
|---|---|---|
| 1. Wala. | 8. Kâgra. | 15. Wajmal. |
| 2. Dirûa. | 9. Bhojak. | 16. Fâr. |
| 3. Waikha. | 10. Châk. | 17. Jogiya (*d*). |
| 4. Lalû. | 11. Wajsî. | 18. Boghara. |
| 5. Karpara. | 12. Gowalia. | 19. Kastûria. |
| 6. Wardar. | 13. Râjdaria. | 20. Kûdar. |
| 7. Vîkma. | 14. Gîga. | |

#### *II.—The Khâchar Branch.*

| | | |
|---|---|---|
| 1. Khâchar. | 3. Jhobalia. | 6. Chaomdia. |
| 2. Dând. | 4. Hîpa. | 7. Khâra. |
| | 5. Lomasaria. | |

#### *III.—The Khûman Branch.*

| | | |
|---|---|---|
| 1. Khûman. | 4. Mângani. | 8. Jogiya. |
| 2. Chândû. | 5. Man. | 9. Lûnsar. |
| 3. Chândsûr. | 6. Motia. | 10. Waland. |
| | 7. Jhammar. | |

(*a*) Report on Kattywar Proper, by Lieut.-Col. A. Walker, Resident at Baroda in 1808. Bombay Government Selections, Vol. XIII, pp. 263—265.

(*b*) Transactions of the Bombay Geographical Society, Vol. VII, p. 22.

(*c*) *Ibid*, pp. 77, 78.

37 (*d*) These wear the yellowish dress of Jogis, or devotees.

## THE EHWARATIA, OR IGNOBLE TRIBES.

1. Dhadhal.
2. Bashia.
3. Bânbhâni.
4. Ganghâni.
5. Jhânjaria.
6. Shodhia.
7. Linkhra.
8. Loda.
9. Pâlan.
10. Katîa.
11. Chom.
12. Koya.
13. Nâtania.
14. Jhîlria.
15. Midia.
16. Tûria.
17. Khûndhla.
18. Gogla.
19. Rifarid.
20. Châharia.
21. Borîcha.
22. Ratan.
23. Mânjhria.
24. Tocharia.
25. Viramka.
26. Wânk.
27. Mâla.
28. Winchia.
29. Jiblia.
30. Gira.
31. Pâdwa.
32. Narer.
33. Nâla.
34. Garîba.
35. Bîcharia.
36. Makwâna.
37. Mora.
38. Aubhang.
39. Khâda.
40. Maîtra.
41. Jhallû.
42. Kasor.
43. Shekhwa.
44. Ronwa.
45. Halîka.
46. Dhodhia.
47. Bhâmbhla.
48. Khârak.
49. Moya.
50. Shekhar.
51. Dhing.
52. Khawar.
53. Wegar.
54. Patgar.
55. Khem.
56. Dâsotia.
57. Dewâlia.
58. Tîtûcha.
59. Virda.
60. Khâkaria.
61. Dâû.
62. Saraula.
63. Warnia.
64. Lâlu.
65. Chaura.
66. Dângar.
67. Kâlîa.
68. Shekhan.
69. Barad.
70. Anchh.
71. Kothîwal.
72. Bâra.
73. Jojaria.
74. Bhal.
75. Dawera.
76. Karwath.
77. Besh.
78. Jogla.
79. Mâlenia.
80. Mokha.
81. Chîa.
82. Jamjal.
83. Muîra.
84. Trâgmaria.
85. Mot.
86. Man.
87. Khâkhlia.
88. Lûkhel.
89. Mepal.
90. Galchar.
91. Kâtîal.
92. Wachhra.
93. Sîndhuo.

# CHAPTER VII.

## THE TRIBES AND CASTES OF KATTYWAR.—*(Continued.)*

### SECTION II.—TRIBES OF LATER DATE.—*(Continued.)*

10.—THE MIANA TRIBE. 11.—THE WADHEL TRIBE. 12.—THE WAGHER TRIBE. 13.—THE MAKRANI TRIBE. 14.—THE BAWAR TRIBE. 15.—THE ARABS. 16.—THE KUNBI CASTES. 17.—THE WANIA TRIBE. 18.—THE KOLI TRIBES. 19.—THE MEHMUN TRIBE. 20.—THE SATWARA TRIBE. 21.—THE REBARI TRIBE. 22.—THE CHARON TRIBE. 23.—THE BANSAR TRIBE. 24.—THE JAT TRIBES. 25.—THE PANCHOLI TRIBE. 26.—THE WACHANI TRIBE. 27.—THE BORAH TRIBE. 28.—THE NAKODA RAJPOOTS. 29.—THE MHAR TRIBE. 30.—THE DHER TRIBE. 31.—THE WORA TRIBE. 32.—THE SINDI TRIBES. 33.—THE KUMHAR CASTE. 34—THE LOWANA TRIBE. 35.—THE GANCHI. 36.—THE GIRASIA RAJPOOTS. 37.—THE MALI TRIBE. 38.—THE BHAT TRIBE. 39.—THE WANJA TRIBE. 40.—THE BHATIA TRIBE. 41.—THE SETHA RAJPOOTS

#### 10. *Miana.*

This tribe comes from Cutch. They are Mahomedans who abandoned their Hindoo creed for political reasons ; and in doing so were better able in former times to accomplish their own purposes. Not many years ago they were regarded with suspicion and anxiety by reason of their plundering propensities. They have now lands in Mullia, in the District of Machoo Kanta. In the year 1839 they caused great disquiet in the country, and some of their principal men were tried by the Political Agent for the lawless excesses which they had committed (*a*). They were formerly thieves, noted for their dexterity and bravery.

#### 11. *Wadhel.*

These are found in Okhamundel. They are Hindoo Rajpoots ; but in spirit and character are similar to the Miana tribe.

#### 12. *Wagher.*

This Rajpoot tribe is also in Okhamundel. They bear the same character as the two preceding tribes. Many families are in the Jora Balumba Taluqa of Hallar.

(*a*) Captain Jacob's Report, p. 29.

### 13. *Makranî.*

Professional soldiers, ready to commit any crime under heaven for anybody who will pay them.

### 14. *Bawar.*

This tribe comes from Scinde. Many are in possession of land.

### 15. *The Arab Tribe.*

Professional soldiers of fidelity and good reputation.

### 16. *Kûnbî.*

These are numerous in the Jhalawar province, in the District of Kattywar, in that of Machoo Kanta, in Hallar, in the Joonaghar and Bantwa Taluqas of Soruth, in the District of Gohelwar, and in some of the sub-divisions of Oond Surweya.

### 17. *Wania.*

Wanias are found in the Halwad Drangdra Taluqa, and in many other parts of Jhalawar, in the District of Kattywar. They are numerous in Machoo Kanta. They are also established in the Joria Balumba Taluqa, of Hallar, and in Amrun, Drapha, Ghondul Dhorajee, and other sub-divisions of the same district; and in the Joonaghar and Bantwa Taluqas of Soruth. The tribe is numerous in Burda. There are families in the Bhownuggur, Wulah, Wadree Wachanee, and other Taluqas of Gohelwar. A few families reside in the village of Depla, in Oond Surweya, and in the Dedaun, Teemba Munsa, and Gaula Taluqas, and in some other parts of Babriawar.

### 18. *Kolî.*

The Kolîs are in Halwad Drangdra, Limree, and in most parts of Jhalawar; in the Jaitpoor Cheetul, Bhulka, and Bugusra Taluqas of the District of Kattywar; in Machoo Kanta; in Sunula, Sheroroo, Rajpura, Pad, and some other villages of Oond Surweya, and in many parts of Babriawar

See the Chapter on the Kolî Tribes.

### 19. *Mehman.*

Cloth manufacturers and petty traders. They are numerous in the Tunkara Taluqa of Jhalawar, in the Veesawur Taluqa of the District of Kattywar, in the Bantwa Taluqa of Soruth, and in the Bhownuggur Taluqa of Gohelwar.

20. *Satwara.*

This tribe is scattered about the Halwad Drangdra Taluqa and in other parts of Jhalawar. They are vegetable growers, and are numerous in Hurreeana, of the Hallar District.

21. *Rebâri.*

Inhabit the Limree Taluqa, the Laktar Taluqa, and other sub-divisions of Jhalawar; the Jaitpoor Cheetul Taluqa of the District of Kattywar, and also the Khumbala Taluqa, and other sub-divisions. They are cowherds, shepherds, rearers of camels, and the like. In former times the Rebârîs, together with the Mhars, constituted in Poorbunder the original and singular institution of a standing and national militia, and were a body of soldiers, called the Sword of the State, through whom, on all occasions of importance, public opinion was conveyed (*a*).

22. *Charon.*

A few members of this tribe are in the Jhinjoowara Taluqa of Jhalawar. There are many families in the Choteela Taluqa of the District of Kattywar; and others are scattered over the province in various directions.

The Charon holds a social position in Kattywar akin to that of the Bhat. Like him, his profession is that of a bard. His person is equally sacred; but he sometimes, unlike the Bhat Proper, engages in trade, and even becomes a soldier. Formerly, there were many villages in the province inhabited by Charons exclusively, who lived on the contributions of men of rank. The word of the Charon was taken as security for all classes as well as that of the Bhat; and he committed suicide, or was killed, when the person for whom he had given his word failed in the performance of his promise, contract, or vow (*b*).

23. *Bansar.*

Some families of this tribe belong to the village of Kunesara, in the District of Kattywar.

24. *The Jat Tribes.*

Numerous in the Bujana Taluqa of Jhalawar. See the Chapter on the Jats of Scinde; and also the Section on the Jats of Gujerat.

(*a*) Report on Poorbunder, by Lieut.-Colonel Walker, Resident at Baroda in 1807. Bombay Government Selections, Vol. XVII, Part I, p. 168.

(*b*) Report on the Western Peninsula of Gujerat, by Lieut.-Colonel Walker. *Ibid.* pp. 278, 279.

### 25. *Pancholi.*

There are many families of this tribe in the villages of Depla and Data, of Oond Surweya.

### 26. *Wachânî.*

The Wachânî tribe is found in the Chumerdee village of Gokelwar, in the village of Katoreeoo, the Taluqa of Wadree Wachanee, and other parts of the same district.

### 27. *Borah.*

The Borahs reside in the Limree Taluqa of Jhalawar, and in the Patree Taluqa of the same province.

### 28. *The Nakoda Rajpoots.*

Inhabit the Wadwan Taluqa of Jhalawar, and also Laktar, Jhinjoowara, and Wunode, in the same province.

### 29. *The Mhars.*

The Mhars are numerous in the District of Burda, and in other parts. They were once a very important people, and in some places, as Poorbunder, formed, with the Rebârîs, a kind of national militia. Mhars were charged with the defence of every village, and were supported chiefly by grants of lands proportioned to the ability of each village. They were exempted from all taxes and public contributions ; and were obliged only to perform military service, and could never be so reduced as to maintain themselves by personal labour (*a*).

### 30. *The Dhers.*

These are in the village of Kunesara, in the District of Kattywar ; and are found in various parts of the province.

See the account of the Dhers in the Chapter on the Tribes of Gujerat.

### 31. *The Woras.*

The Woras are numerous in the Khesura Taluqa of the District of Hallar.

### 32. *The Sindî Tribes.*

Some of these are located in the Tunkara Taluqa of Jhalawar, where they cultivate the soil and perform other labours. They are numerous in the Badwa

(*a*) Report on Poorbunder, by Lieut.-Colonel Walker, Resident at Baroda in 1807. Bombay Government Selections, Vol. XVII. Part I. p. 168.

Taluqa of Hallar, and in the Gutka, Pal, and Mawa sub-divisions of the same district.

33. *Kumhâr.*

This tribe is established in the village of Wudalee, and in the Shapoor Taluqa of the Hallar district.

34. *Lowana.*

The Lowanas are numerous in the District of Kattywar, in the Joria Balumba Taluqa of Hallar, and in Amrun, of the same district. They are also found in the Burda district.

35. *Ganchî.*

Many Ganchî families are in the village of Alkot, of the District of Kattywar.

36. *The Girasia Rajpoots.*

These Rajpoots are numerous in the Jhalawar province. They are of the Wadwan family. They are also found in Mooleevaderee, Drapha, Satodur Waoree, and other sub-divisions of Hallar.

37. *Mâlî.*

A few Mâlîs are in the village of Kesrea, in Jhalawar.

38. *Bhat.*

A small number of Bhats have established themselves in the Jhinjoowara Taluqa of Jhalawar. They are found also in other parts of the province. The Bhats are regarded with great veneration, and their persons are inviolable.

39. *Wanja.*

A numerous tribe in the District of Kattywar.

40. *Bhatia.*

These are numerous in the Jora Balumba Taluqa of the District of Hallar.

41. *The Setha Rajpoots.*

This tribe of Rajpoots is numerous in the villages of Chumardee and Gudoola, of Gohelwar (*a*).

(*a*) Miscellaneous information connected with the Districts of Kattywar, by Mr. D. A. Blane, Political Agent, Kattywar. Selections from the Bombay Government Records, Vol. XII, pp. 142--279.

# CHAPTER VIII.

## THE TRIBES AND CASTES OF KATTYWAR.—*(Continued.)*

### SECTION III.—THE WANDERING TRIBES OF KATTYWAR.

1.—JOGI 2.—JOGI BARTHARI. 3.—JOGI RAWAL. 4.—JOGIRA. 5.—NAT. 6.—THE NAT TRIBE OF THE DHERS. 7.—RAWAL. 8.—WAGRI. 9.—BAJANIA. 10.—THE FAKIR TRIBES. 11.—KONKANI. 12.—SIPAHI. 13.—CHARON. 14.—WADI. 15.—LOHAR. 16.—CHAMTA. 17.—KUMHAR. 18.—MALI. 19.—SARANIA. 20.—BHAT. 21.—MANA. 22.—THE SINDI TRIBES. 23.—PARADI. 24.—BHAND. 25.—ATIT. 26.—MARWARI. 27.—BARTHARINATH. 28.—VIROGIA. 29.—VARAGI RAMANANDI. 30.—THORI. 31.—SALAB. 32.—GORIA MADARI. 33.—KANKALI. 34.—BELOOCH. 35.—BARIA. 36.—THE SEEDEES. 37.—NATH.

SOME of these tribes have been already noticed. Those again referred to lead a vagabond life, and have more or less separated themselves from the tribes to which they properly belong.

#### 1. *Jogi.*

This tribe has several branches, some of which submit to the authority of a headman; others do not. They are found chiefly in the Noanuggur division of Hallar. They wander from place to place, and are seen sometimes in the districts of Kattywar and Jhalawar. Their head-quarters are at Dharole, Jallia, Kalawar, Jamboora, Khimruna, and Dhacca, in Hallar; and at Peepurtoda, Summundiala, Thanadowlee, Janjurda, Seemor, and other places in the province. The Jogîs marry with the members of their own tribe. Most of them marry young, when bride and bridegroom are at the age of ten. Payment is made for the wife, or wives (for the Jogîs are polygamists) by the bridegroom to his future father-in-law. The marriage tie is very lax, and, in some cases, a woman may leave her husband at her pleasure; and in other cases, a pecuniary compensation must be made by the new lover to her husband. A widow can always marry again. The Jogîs bury their dead. A peculiar custom prevails among them, of branding the great toe of the right foot of the dead person.

The Jogîs are snake-catchers, musicians, sellers of salt, wood-cutters, broom-makers, rope-makers, and the like.

### 2. *Jogî Barthari.*

The marriage relations of this tribe are similar to those of the Jogîs, with the exception, that a dowry of twenty-five rupees is given to the bride. They are Hindoos, and worship Goraknath. Their profession is that of begging. The head-quarters of the tribe are at Dhurol. Other branches exist in Gujerat.

### 3. *Jogî Rawal.*

Exorcisers of malignant spirits. Their marriage relations are similar to those of the preceding tribe, with the difference that thirty rupees are given to the bride's parents. These people wander over Kedhurpoor and Kattywar. They only intermarry with their own tribe. The chief deity of the tribe is Korîal.

### 4. *Jogîra.*

A branch of the Jogîs, but with somewhat different customs. Their dead are burned, instead of buried. They are carpenters, and also beggars. The tribe traverses the country from Wagur, in Cutch, to Kattywar, its head-quarters being at Parkur, in the former province. They do not intermarry with other tribes.

### 5. *Nat.*

Itinerant rope-dancers, jugglers, actors, and the like, from Jodhpoor in Marwar. They pass through Radhunpoor to Hallar and Joonaghar, and other parts of Kattywar. Some branches acknowledge a head; others do not. Some again allow early marriages; others, like the branch frequenting the Narra Taluqa, who originally came from Patun, and live in Bhimnath during the monsoon, do not permit the marriage of a man and woman until they are both twenty-five years of age, when a present is made of two rupees to the bride's parents.

### 6. *The Nat Tribe of the Dhers.*

Itinerant play-actors, who wander over all parts of the country. They are Hindoos, and worship Gonesh. Marriage is allowed when the parties are of age. They bury their dead.

### 7. *Rawal.*

Rope and tape-makers. Polygamy is not allowed among them; and their widows may marry again. They bury their dead. The tribe intermarries with other tribes. It traverses the district of Hallar, having its head-quarters at
38 Photree.

### 8. *Wagri.*

These are scattered about many districts of Kattywar, and are vendors of vegetables, toys, and walking-sticks, exorcists, beggars, dealers in cattle, sellers of tape, and so forth. Some branches burn, while others bury, their dead. Commonly, marriages are performed when the parties are young; but in some cases the ceremony does not take place until the bride and bridegroom have attained to maturity, when it is celebrated "in a square formed by four columns of earthen *chatties* of different sizes piled one above another. The bride and bridegroom are then seated in the centre of these columns; after which they take four turns round them, which ends the ceremony. A marriage gift of twenty-two rupees is presented by the father of the bridegroom to that of the bride. Should the woman leave her husband, and live with another man, or do so after his death, a fine is exacted, and paid either to her husband's relatives, or to the caste" (*a*). The tribe is found at Ahmedabad and other parts of Gujerat. There are special seats of the tribe, such as Chobarec, Mhowa, Beshpur, Gogabara, Koothiana, Santhulpoor, Wadul, Halliad, Rungpoor, &c.

### 9. *Bajania.*

Rope-dancers, jugglers, and actors. They bury their dead, but before the interment place a lighted bundle of hay on the face of the dead person. This custom seems a reminiscence of cremation, which probably was at one time practised by the tribe. The Bajanias do not intermarry with other tribes. They wander about the country from Bhaonuggur through Jhalawar to Hallar, and thence to Soruth, while others pursue a different route. Some of their chief places of resort are Choklee, Bhal, Ahmedabad, and Baroda; but commonly they have no favourite haunt.

### 10. *The Fakir Tribes.*

These are Mahomedan beggars, and roam about from place to place asking alms from the people. As a rule they marry only into their own tribe.

### 11. *Konkanî.*

Beggars, from Satara, who have entered the province by the way of Cutch. They do not intermarry with other tribes.

(*a*) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent. Bombay Government Selections, Vol. XII, pp. 388, 389.

### 12. *The Sipahi Tribe.*

These have entered the province from Cutch.

### 13. *Charon.*

Beggars from Marwar. They practise polygamy; and bury their dead. The tribe has a recognized head.

### 14. *Wadî.*

The Wadîs wander about selling stone hand-mills, and begging. Some are snake-catchers. Among their chief places of resort, are Rajkot, Gogo in Gujerat, Than, Choteela, and Drangdra. Most are Hindoos, but a few are Mahomedans. One branch of the tribe buries its dead in a standing posture. They do not marry out of the tribe. Their rules respecting marriage are very lax.

### 15. *Lohâr.*

Itinerant blacksmiths. Some go from Thadree to Wagur and Wudeear, to Kattywar, and thence return to Thadree. Others apparently have no special place of residence. They are professedly Hindoos, yet some of them pay reverence to the Mahomedan saint, Ramda Pîr. The caste is exclusive on the subject of marriage. Money is paid for a bride by the bridegroom to his wife's father. They burn their dead.

### 16. *Chamta.*

Rope-dancers, sellers of stone hand-mills and donkeys. Some are Hindoos; others are Mahomedans. They wander about the Burda, Soruth, Jhalawar, and other divisions of Kattywar, having no fixed place of abode. They intermarry with no other tribe. One branch of the Chamtas is under the control of three headmen, residing severally in Noanuggur, Joonaghar, and in the Gondul Pargunnah. The marriage ceremony of the Hindoo branches is performed as follows:—A square is made of earthen vessels arranged in four piles, each containing five. In the middle of the square are the bride and bridegroom. These people worship Korîd (*a*). Other members of the tribe are found in Gujerat.

### 17. *Kumhâr.*

These clans of the great Kumhâr family wander about the province selling stone hand-mills, and begging. In one of them a father is expelled from his caste should his daughter not be married before attaining her eighth year. Their widows

(*a*) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent. Bombay Government Selections, Vol. XII, pp. 390, 414.

do not remarry. Some bury, others burn, their dead. These clans do not intermarry with other tribes.

### 18. *Mâlî.*

Beggars. They properly belong to the great caste of Malis, or gardeners, scattered over India, but have in all probability been excluded from their tribe on account of the low habits they have acquired. Some of them acknowledge a head, who resides in the village of Bhoka, in Marwar. They bury their dead.

### 19. *Sarania.*

Burnishers of arms, and cattle-dealers. Many of them came originally from Marwar. They wander from Wagur to Wudeear, or from Verumgaum and Bujana, or from Patree through Jhalawar, or from Oluk to Jhalawar. Some of their head-men reside in Marwar, in Oluk of Jhalawar, in Chowal, and elsewhere; but some of the clans have none. The tribe is found also in Gujerat and Malwa. They are Hindoos, but some are not worshippers of idols. Others worship Kalka Matha, Hanuman, and Kul Devi Shikawar. Their rules on the subject of marriage are exceedingly lax; for example, a woman is permitted to leave her husband, in some of the clans, and to live with another man. The marriage ceremony of one clan "is performed in the open country, by seating together the bride and bridegroom, while the mother of the former, and the father of the latter, fasten an earthen vessel to the lower part of their stomachs, and then they run at each other seven times, bringing the vessels in contact until they break, which closes the ceremony" (*a*).

### 20. *Bhat.*

These pursue a diversity of occupations. They are traders, labourers, lenders of pack bullocks, and beggars. Most of them have come originally from Marwar. Some make their head-quarters at Bhimmal during the monsoon. They worship Kanjerî Matha and Shiva, and bury their dead. These are probably members of the great Bhat family, but have been excluded therefrom on account of their misconduct.

### 21. *Mîana.*

A sect of low Mahomedans, who permit their women to live with other men during their husbands' lifetime. They wander from Wagur to Kattywar; and are no doubt a clan of the Mîana tribe already referred to.

(*a*) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent. Bombay Government Selection, Vol. XII, p. 397.

### 22. *The Sindi Tribes.*

Itinerant labourers, who travel from Cutch to Hallar, or from Scinde. They intermarry only among their own tribes. The parties are married when of mature age. These Sindis belong by right to the tribes bearing this name, yet differ from them in not having any settled habitation.

### 23. *Paradhi.*

These wander about Wagur in Cutch, and Hallar in Kattywar, selling wicker-work. Their dead, before burial, are branded in the centre of the forehead (*a*). They are professedly Hindoos, and worship Wachangna (head of the snakes), and reverence the Mahomedan saints, Balarao Pîr and Barâ Pîr. The Paradhîs do not intermarry with other tribes.

### 24. *Bhand.*

A small tribe, who gain their livelihood by begging. They wander from their village in Marwar to Kattywar. As Hindus they worship Chatrbhuj.

### 25. *Atît.*

A tribe of itinerant beggars from Poona and Marwar. They are worshippers of Matha, Shiva, and Hinglaj. Their head-quarters are at Punar and Jetpoor. Some of the tribe are celibates. They bury their dead.

### 26. *Marwâri Kolîs.*

These are beggars, who wander from Marwar to Kattywar, returning through Gujerat. They marry when very young. The deities worshipped by them are Belrî, Matha, and Rameshwar.

### 27. *Bartharînâth.*

Beggars, who traverse the country from Jodhpoor to Kattywar. They are a numerous community in Marwar. Their widows are permitted to marry again. They bury their dead.

### 28. *Virogia.*

Beggars, whose place of residence is at Jurnapurna, whence they wander to Noanuggur in Kattywar. The bodies of married persons at death are burnt; those of unmarried persons are buried. They are of the sect of Prânnâthîs, and worship the *pothi* or sacred writings of the sect. They marry into their own tribe.

(*a*) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent. Bombay Government Selections, Vol. XII, p. 399.

29. *Verâgi Râmanandi.*

Religious mendicants from Cutch, Malwa, Marwar, Udaipur, Mathura, and other places. They are for the most part pilgrims wandering throughout India.

30. *Thori.*

Sellers of salt and bamboos. They come from Gujerat, and wander about Kattywar with their wares. Some are Mahomedans; others are Hindus. The latter make *indonis* of grass as a rest for water-vessels when carried on the head. They worship Bûblâl. Their head-quarters are at Hathusnee during the rainy season.

31. *Salâb.*

Beggars from Marwar. They profess to be Hindus; but their widows may remarry. They intermarry only with their own tribe.

32. *Goria Madâri.*

Mahomedan bear-dancers. Their head-quarters are at Ahmedabad in the rainy season.

33. *Kankali.*

Beggars. Their widows may remarry. The tribe is also found in Gujerat. They have no marriage connexion with other tribes.

34. *The Belooch Tribes.*

Itinerant bear and monkey-dancers. They are Mahomedans.

35. *Baria.*

Itinerant bear and monkey-dancers. Mahomedans.

36. *The Seedees.*

Wandering beggars, who reside at Teetwa in Muchoo Kanta during the rains. Mahomedans.

37. *Nâth.*

Snake-charmers. Theïr marriage ties are easily broken. Their widows may remarry. They bury their dead. The tribe wanders about Kattywar; but its head-quarters are at Karchia, Gadha, and Harporee. They are under the control of a headman. The Nâths do not intermarry with other tribes. They are Hindus, and worship Râmdeopîr (*a*).

(*a*) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent. Bombay Government Selections, Vol. XII, p. 380 *et seq.*

# CHAPTER IX.

## THE TRIBES AND CASTES OF CUTCH.

The tribes and castes of Cutch have been described with great care and minuteness by Mr. Dalpatram Pranjivan Khakhar, Inspector of Schools in Bhooj, in a paper which he contributed to the Indian Antiquary for June, 1876. The description does him very great credit for its clearness and succinctness. It has one drawback, however, in that the arrangement of the tribes is alphabetical, and not scientific. The account is, nevertheless, so excellent in character, that I feel I cannot do better than present it in the *ipsissima verba* of the writer.

The greater portion of the inhabitants of Cutch seem to have come from Scinde and Mârwâr. Thul Pârkar followed next; and Kattywar and Gujerat were the last to send their quotas. Most of the inhabitants were, and still are, Rajpoots of the Sammâ tribe, the progenitors of the Jârejâs, who have assumed different names from such of their ancestors as have distinguished themselves. Hence we find a number of tribes originally descended from the same stock. Dedâ, Hothi, Otha, and Gajan, who were the sons of Jâm Rayadhan 'the Red,' gave names to the clans of Dedâs, Hothîs, Gajans, &c. Again, Gajanji had a son named Jioji, who had also two sons, Abra and Mor, whose posterity are the Abras and Mors; and Hâlloji, another son of Gajanji, gives name to the Hâllâs. These all are, properly speaking, Jârejâs; but the name Jârejâ is chiefly applied at present, in the province at least, to the descendants of Jâm Hamirji, who had four sons, Alliya, Khangâr, Sâheb, and Râyab. The second among these founded the city of Bhooj; and his descendants are distinguished by the name of the Kangâr branch. The posterity of the second are the Sâhebs, and of the third, the Râyabs. Most of the inhabitants that preceded Khangârji are regarded as Dhangs or Mulgrâssiâs. A number of those who came from Scinde have become Mahomedans, but still indicate their Rajpoot origin in their *nukhs*, or family names.

Sâraswat Brahmans, Lohânâs, Bhâtiâs, Pokarnas, Kshatriyas, Bhansâlis, Oswâls, and most of the Mahomedan tribes, came from Scinde, and afterwards spread into Kattywar and Gujerat. Most of the Vâniâs came at different periods

from Mârwâr and Pâhlanpur; and a few from Gujerat, who speak the Gujerati language. The province is thus peopled by the most heterogeneous races. The following is a list of the chief, which has been drawn up at the request of the editor of the Indian Antiquary, who supplied a list of most of the castes to the writer, who wrote out the paper on this basis, supplying several additional castes:—

1. *Abrâ.*

These are the descendants of Jâm Abrâ, who was fourth in descent from Jâm Lâkha, who gave the name Jârejâ to the tribe. Abrâ and Mor were two brothers, who gave name to the two districts of Abdâsâ and Modâsâ, in Cutch, where they reigned. The Abrâs profess the Mahomedan religion, whilst there are Hindu Abrâs in Wâgar, descended from the Dedâs.

2. *Agariyâ.*

Mahomedan converts from Rathor Rajpoots, originally from Agra. They are found in Bhuvar, Mathodâ, Khokharâ, and Mândavi. They are cultivators.

3. *Agâ.*

A very small clan of Mahomedans, found in Abrâsâ and Kanr.

4. *Aher.*

Hindus; generally cultivators. When there is no cultivation they maintain themselves by keeping a cart and a pair of bullocks, which they lend on hire. They are worshippers of Mâtâ, and Vâcharâ, a Rajpoot saint. They are divided into five sub-tribes:—

Sub-tribes.

1. Machhua, from Machhukântâ, living about Dhori, Kanariâ, &c.
2. Prânthaliâ, in the district of Prânthal, in Cutch.
3. Borichâ, in Kânthi.
4. Sorathiâ, who came from Sorath, and are scattered over Wâgar.
5. Chorâdâ, from Chorâd, living about Adesar, Palânswâ, Sanwâ, Umiyu, Jâtâwârâ, Belâ, &c.

The other sub-tribes do not hold any intercourse with the Sorathiâs, because when the latter were in political importance under Rao Naughan of Junagarh, one of them is said to have betrayed him to the emperor of Delhi, who killed him. Family name, Hâpâ.

5. *Ajânt.*

A branch of the earlier Jârejâs, and the descendants of Ajâji. They hold lands in Suthri, Tapper, Tanwânâ, Kûkdâo, Desalpur, &c.

6. *Amar.*

Descendants of Amarji, one of the earlier Jârejâs.

7. *Atit.*

These people are known under many appellations in Cutch. Some marry, and some do not; whence they are called Gharbâri (family men), and Mathdhâri (ascetics or monks). These are again divided into ten tribes:—

Atit Tribes.

| | | |
|---|---|---|
| 1. Gir. | 4. Pûrî. | 7. Aran. |
| 2. Parvat. | 5. Bhârthi. | 8. Saraswati. |
| 3. Sagar. | 6. Van. | 9. Tirth. |
| | 10. Ashram. | |

The Atît of any one of these sects attaches to his name the name of his sect as a termination, to make up his full name, as Karan-gar, Hirâ-puri, Chanchal-bhârthi, &c. By this he is distinguished as a member of a particular sect. A member of any of these sects can be a Gharbâri or Mathdhâri, who, again, may hold intercourse with each other. Most of them are professional beggars; but they take up any profession. They are found as ordinary sepoys, bankers, or merchants, and also as taking a prominent part in the affairs of State at native courts. Bawa Rewagar Kuvargar is one of the greatest bankers of Cutch, and his firm is held in great repute throughout Hindustan for its credit; and Bawa. Savaigar was highly trusted by the late Thakur of Bhownaggar. There are three heads of the Atîts, who are called Pirs. One is the Pir of Kalyaneswar; another, that of Ajepâl; and a third, of Koteswar. The Atîts are also called Gosains.

8. *Audich.*

These people are generally from Gohelwâr, Hâlâr, and Gujerat; and appear to have come to Cutch at different times within the last 250 years. Those living in Wâgar cultivate land, smoke the hookah, and allow the remarriage of widows; while the others are priests, reciters of the Puranas, beggars, cooks, &c.

9. *Balocha.*

39 Originally from Belochistan: chiefly found in the district of Pâvar.

10. *Baphan.*

Miyânâ Mahomedans.

11. *Bâràcha.*

A branch of the earlier Jârejâs, descendants of one Bârâchji, the son of Mulvâji. They are now regarded as Mulgrâssiâs, and live about Nâgrecha, Tehra, &c., chiefly cultivating lands.

12. *Bârar.*

Originally Rajpoots, but now degenerated into Khavâs.

13. *Bhalota.*

Degenerated Rajpoots, almost like the Khavâs, principally to be found in the village of Bhalota.

14. *Bhambhiyâ.*

Rajpoots degenerated into Khavâs.

15. *Bhandâri.*

Mahomedans in Bhooj.

16. *Bhansâlî.*

These were originally Rajpoots of the Solankhi race, but have long ceased to have any intercourse with them. They put on the sacred thread, and consider themselves Kshatriyas. Most of them cultivate lands, and are said to have come with the Jârejâs, and become their first ryots. Some of them are merchants. They are to be found in the southern and western parts of Cutch. They are also called Vegus.

17. *Bhât.*

See Chàran.

18. *Bhâtiâ.*

Originally Bhâti Rajpoots, to which tribe the chief of Jeysulmere belongs. Like the Jârejâs, they are said to be Yâdavas. After their migration to Scinde, they degenerated, it is said, into fishermen; but the Maharajah of the Valabhâchâryas gained them over to wear the sacred thread, and to follow the rules of his sect with much strictness. They have of late greatly risen in the social scale, and consider themselves almost equal to Vâniâs and Brahmans. They are among the most enterprising merchants, trading with Bombay, Arabia, &c.; and some of them have gone as far as the coast of Africa.

### 19. *Bhatti.*

Originally Rajpoots, but have become Hindu or Mahomedan Khavâs. They are found chiefly in Bhooj and Mânravi.

### 20. *Bhojade.*

Mulgrâssiâs, an early branch of the Jârejâs.

### 21. *Bhamra*

A branch of the Sangârs, residing near Gedi, and elsewhere in Wâgar.

### 22. *Bohâ.*

Mulgrâssiâs in Abrâsâ ; chiefly to be found in the village called Bohâ.

### 23. *Bohorâ.*

Found in the large towns of Mânravi, Bhooj, Anjar, and Mundra. From Gujerat ; they were originally Hindus, chiefly Brahmans ; but about 700 years ago, were made converts by an Arab. They are Shiahs, and their high priest or Mulla lives in Surat, and has great authority over them.

### 24. *Butia.*

Originally Hindus, but at present Mahomedan Mulgrâssiâs ; chiefly to be found in Abrâsâ and Gurdâ

### 25. *Chûran.*

There are three divisions of these :—

1. Kâchhelâ (Kachhis). 2. Mâruvâ (from Mârwâr). 3. Tûmbel (from Scinde).

The last two are the family bards of the Jârejâs, and enjoy several villages as *girâs* given by Jâm Râval and the Durbars of Cutch. The Mâru â and Kâchhelâ reside in Mâk, and the Tûmbel in Kânthi. The Kâchhelâs are money-lenders, and trade by caravans of bullocks. The Chârans in general are on the decline. The difference between a Bhât and a Châran lies chiefly in the latter being a simple reciter of a Rajpoot's praise in short rude poetical pieces, while the former is a regular genealogist, and sometimes the historian of the family.

### 26. *Châvarâ.*

Once a very powerful ruling race in Cutch ; probably came from the neighbouring Panchâsar of Jayashekhari. One of their kings, named Wâgam Châvarâ, who ruled in Patgarh in Gardâ, was killed by Mor, the first Sammâ from Scinde. We find traces of their rule here and there in small townships till the end of the fourteenth century. There is a temple of Mahadeva at Bhuvar, which bears an inscription containing the genealogy of one Vanrâ or Vanrâja, and the date Samvat

1346. At present the Châvarâs have degenerated into Khavâsas, or Mahomedan sepoys; and one house of pure Rajpoot descent can scarcely be found in Cutch.

27. *Chuchiya.*

Mahomedans of the Miyânâ tribe.

28. *Chugar.*

Degenerated Rajpoots, a branch of the Jârejâs, and reside in Dhang, or the district about Lakhpat and Korâ.

29. *Chuvâns, Duriâs, and Dâbhis*—Khavâsas.

30. *Dal.*

Hindus and Mahomedans of Rajpoot descent.

31. *Dârâr.*

Originally Hindus, but now Mahomedan converts.

32. *Dedâ.*

An earlier branch of the Jârejâs, from Dedâ, the second in descent from Jâm Lâkha Jâreja. They are in large numbers in Wâgar, in Chorâd, Machhukântha, and Hâlâr. The chief town of their head is Kanthkot. They are also styled Virbhadra. They are proud of the martial and enterprising spirit of their ancestors. Dedas residing near Shikârpur are called Kârâs.

33. *Dhang.*

This is not a particular tribe, but the name given to earlier settlers descended from Rao Râyadhan, the son of Lâkhâ Jarejâ; and who have either become poor peasants on account of their lands having been sold, or divided among the fraternity, or encroached upon by their powerful brethren of more recent descent from Rao Khangârji, the founder of Bhooj. The following are among the principal Dhang tribes.

Dhang Tribes.

| | | |
|---|---|---|
| 1. Abrâ. | 7. Gajan. | 13. Koret. |
| 2. Amar. | 8. Hothi. | 14. Mokalsi. |
| 3. Bârâch. | 9. Jâdâ. | 15. Pasaya. |
| 4. Bhojde. | 10. Jesar. | 16. Reladia. |
| 5. Buttâ. | 11. Kanadde. | 17. Varamsi. |
| 6. Gâhâ. | 12. Kâyâ. | |

34. *Dher.*

The lowest caste among the Hindus, and found in every town and village. From their *nukhs*, or family names, most of them appear to have been originally

of Rajpoot descent. For instance, we find among them Solankhis, Châvarâs, Jhâlâs, Vaghelâs, &c. The Hindus consider themselves polluted by their touch. Their profession is that of weavers, cobblers, wood-splitters, and tanners. They also take the hides and entrails from the carcases of dead animals. They are also called Meghvâls, and serve as guides to Government officers.

35. *Gagrâ.*

Miyânâs.

36. *Gâhâ.*

Said to belong to Dhang, and reside in Abrâsâ.

37. *Gajan.*

An off-shoot of the earlier Jârejâs, descended from Gajanji, the fourth in descent from Lâkhâ Jârejâ. Originally Malgrâssiâs, but at present Mahomedan converts.

38. *Ghosâ.*

A sub-tribe of Miyânâs.

39. *Girnârâ.*

A large and wealthy class of Brahmans, originally from Junâgarh.

40. *Gohel.*

There are only two houses in Cutch of pure Gohel Rajpoot blood, the rest being Khavâsas.

41. *Gujar Rajpoots.*

When the Vaghelâs came into Cutch, the Gujar Rajpoots accompanied them ; and it was chiefly through their assistance that they became masters of that part of the country, as a reward for which they obtained the right of tilling the ground. They subsequently defended the Vaghelâs from invasions from without. They are found in the Vaghelâ towns of Geri, Palâswâ, Jatâvarâ, Belâ, Lodrâni, Umio, Sanvâ, &c., where they live by cultivating lands. They are of the following races :—

| | | |
|---|---|---|
| 1. Makvânâ. | 6. Gohel. | |
| 2. Chanesar. | 7. Umat. | 11. Chând. |
| 3. Khod. | 8. Duriâs. | 12. Parmâr. |
| 4. Châvarâ. | 9. Dâbhi. | 13. Tank (Tuar). |
| 5. Chahuvân. | 10. Pâdaria. | |

They have no objection to the remarriage of their widows, as also to the appearance of their women in public.

### 42. *Hâlâ.*

An earlier offshoot of the Jârejâs, descended from Gajanji; fourth in descent from Jâm Lâkha, the Jârejâ. Hâlâji was the second son of Gajanji, who after a long struggle with the descendants of Manâi (who are called Kers, from his having killed his brother Unar in Scinde), subdued all the villages in the south, middle, and west of Cutch. Jâm Râval was descended from this Hâlâji, who conquered the western part of Kattywar from the Jethvâs, and gave it the name of Hâlâr, where he founded the town of Nowânagar, and made it his capital. The Jâm of Nowânagar is descended from him. Those who remained in Cutch are in the enjoyment of some villages as their *girâs*, in the districts of Kânthi and Hâlâchovisi.

### 43. *Halepotra and Narangpotra.*

Sindhi Mahomedans in Banni.

### 44. *Hingora and Hingorjâ.*

Mahomedan tribes from Scinde.

### 45. *Hothi.*

Descendants of Hothîji, the brother of Gajanji. They are Mulgrâssiâs, and reside in villages about Lakhpat, as also in Rehâ, Jâmbudi, Tumbadi, and Kânthi.

### 46. *Jâdâ.*

An offshoot of the earlier Jârejâs, now reckoned among the Dhangs.

### 47. *Jareja.*

The chief ruling race, who claim to be descended from Krishna, who belonged to the Gâdava tribe. They were probably driven, or went, out of India after the Yâdavasthali, or civil war among the Yâdavas ; and after many adventures, as they allege, in Egypt and Arabia, came to Ghazni, where they killed the reigning emperor Feroz Shah, and ascended the throne. They were, however, deposed by Sultan Shah, the son of Feroz Shah. After wandering for some time they settled under Jâm Lâkhiâr in Nagar Samai, in Scinde, whence Mor and Mânâi, after killing their brother Unar, in order to obtain the throne, were obliged to flee into Cutch, where their relative, Wâgam Châvarâ, was reigning. Here also they killed Wâgam Châvarâ, reduced the seven Vaghelâ tribes, and obtained possession of the province. After five reigns the line became extinct, and Cutch was in the hands of the rulers of Anahillapâtan for some time ; but

about Samvat 1204, Lâkhâ, the son of Jâra (whence the name Jârejâ), came into Cutch, and gave name to the reigning tribe.

48. *Jat.*

A pastoral tribe originally from Aleppo in Turkey. Once they held some part of Cutch as rulers, but were driven by the Jârejâs into Warai and Bajânâ, where they rule at present. They are in the north-west of Cutch.

49. *Jesar.*

Mulgrâssiâs, regarded as Dhangs, residing about Navinâl and Berâjâ.

50. *Jhâlâ.*

There are very few of this tribe in the country.

51. *Kanades.*

Mulgrâssiâ Dhangs residing in Wâgar.

52. *Kândagarâ.*

Early Rajpoot settlers residing about the village of that name.

53. *Kâthi.*

There is not a single Kâthi to be found in Cutch.

54. *Kâyâ.*

Mulgrâssia Dhangs residing about Vadvâ.

55. *Kayasth.*

Chiefly from Kattywar and Mârwâr; about one hundred families. They are priests, writers, and sepoys.

56. *Ker.*

Descendants of Manai, who killed his brother Unar. At present landholders in Pipar, Polâi, and Gardâ. See Hâlâ.

57. *Khâravâ.*

The name applied to native sailors, who are generally Wâghers and Miyânâs.

58. *Khora.*

Gujur Rajpoots.

59. *Khoja.*

Shiah Mahomedans, found in every part of Cutch, but chiefly in Nâgalpur, Bhadreswar, and Bharapur. Most of them were originally Hindus of the Bhatia

caste. They have a separate religion of their own, consisting of the Das Avutaras (ten incarnations) of the Hindus, grafted on the Shiah tenets of the Mahomedans. Their high priest is His Highness Aga Khan of Bombay, to whom they pay extraordinary reverence. They do not go to the masjid, but have a separate place of worship called the Khânâ. There are some reformers of late among them, who, rejecting the mixed creed, have become Sunnis. They are chiefly cultivators in Cutch, but are enterprising merchants in Bombay, Zanzibar, and China.

### 60. *Koli.*

These are aborigines in Wâgar and Anjâr Chovisi, and live by robbery, though now they find it hard to carry on this profession, and have become cultivators.

### 61. *Kunbi.*

An agricultural tribe. They are subdivided into :—

1. Karvâ. 2. Anjanâ. 3. Levâ.

These chiefly reside in Wâgar, Pranthal, Mâk, and Kânthi. There are Momnâs, but no Karvas, in Cutch. They are from Gujerat.

### 62. *Kshatriya.*

Call themselves Brahma Kshatriyas, and consider themselves the descendants of those who survived from the persecution of Parasurâma. After the persecution they are said to have ruled in Scinde. They were ousted from Scinde by a race of foreigners called Barbars. They then went to the goddess Hinglâj, who gave them certain professions. These people are a numerous class in every part of Cutch ; and are generally dyers, printers, carpenters, turners, silk-weavers, traders, and the like. The celebrated Sundarji Sivji, who aided Colonel Walker and others in reducing Kattywâr and Cutch to tranquillity, belonged to this caste.

### 63. *Lohânâ.*

Originally Rajpoots of the Rathor race, who were driven from Kanouj into Scinde, whence they migrated into Cutch about the thirteenth century. At present they wear the sacred thread like the Bhansâlis, and call themselves Kshatriyas. Once they took a leading part in the affairs of Cutch, and were its most able men of business and generals. They take up any profession that suits them. They are porters, menial servants, vegetable-sellers, shopkeepers, cultivators, and clerks. Some of them are as handsome as the Rajpoots of the purest blood. They are to be found in every part of Cutch.

### 64. *Mahajan.*

Not the name of a particular tribe, but that given to the higher class of Hindus as a guild or public body. It is also applied to Vânias and other mercantile classes exclusively, on account of their acting as leaders of the public.

### 65. *Makivânâ.*

Hindus as well as Mahomedans. Also a family name among the Miyânâs.

### 66. *Mandhrâ.*

Hindus and Mahomedans in Abrâsâ.

### 67. *Mangariâ.*

Mahomedans.

### 68. *Mâyadâ.*

A low sort of Rajpoots.

### 69. *Meman.*

Sunni Mahomedan converts, chiefly from Lohânâs, originally from Scinde, found in every part of Cutch. They follow all sorts of professions. They are enterprising merchants in Bombay and elsewhere.

### 70. *Miyânâ.*

Reside chiefly in the district of Miyâni, which receives its name from them. They serve as sepoys, and also live by robbery. They are of the following family and sub-tribal names, some of which indicate their Rajpoot origin, though they came originally from Scinde, and have long been Mussalmans :—

*Miyânâ Clans.*

| | | |
|---|---|---|
| 1. Bânthâ. | 14. Horâ. | 27. Lûnia. |
| 2. Bâphan. | 15. Jâm. | 28. Makwânâ. |
| 3. Bâpû. | 16. Jesâ. | 29. Mayâtrâ. |
| 4. Bhalota. | 17. Jesar. | 30. Mer. |
| 5. Bhamda. | 18. Jhâbai. | 31. Mendhâ. |
| 6. Bhukerâ. | 19. Kakal. | 32. Mokhâ. |
| 7. Chalângâ. | 20. Kandechâ. | 33. Nângiâ. |
| 8. Châníâ. | 21. Katiâ. | 34. Notiâr. |
| 9. Châvarâ | 22. Kevar. | 35. Pâdâ. |
| 10. Chhuchhiâ. | 23. Khârâ. | 36. Padchâr. |
| 11. Dândhi. | 24. Khirâ | 37. Parit. |
| 12. Dhusâ. | 25. Khod. | 38. Patrâ. |
| 13. Gagadâ. | 26. Lârak. | 39. Pehâ. |

| | | |
|---|---|---|
| 40. Râjâ. | 45. Sannâ. | 50. Sisoliâ. |
| 41. Râyamâ. | 46. Sayechâ. | 51. Sodhâ. |
| 42. Rochâ. | 47. Sedot. | 52. Trâyiâ. |
| 43. Sâd or Sâl. | 48. Siâriâ. | 53. Trilângâ. |
| 44. Sândhâni. | 49. Sîrâchâs. | 54. Vârâ. |

### 71. *Mooh Brahman.*

From Machhu-Kântha in Kattywar. They do the duties of other Brahmans, and are also reciters of Purânas, copyists, priests, cooks, &c.

### 72. *Mor.*

The descendants of Mor, the grandson of Gajanji, son of Jioji, and brother of Abrâ. They are at present Mulgrâssiâs, and are to be found in the Morâsâ district. Mor became a Mahomedan, and worshipped one Bauddin Pir. He undertook an expedition to Hâlâr, where he died. His body was transferred to Morâsâ, where he was buried, according to his directions, at Mor Kubâ. There is at present at Mor Kubâ a masjid in the shape of a four-sided temple with pyramidal roof, which contains his sepulchre. He is worshipped there by the Mors as a Pir, or saint.

### 73. *Mokâ.*

An offshoot of the Mokalsi Rajpoots.

### 74. *Nâgar.*

These do not figure among the early settlers. The first among them came to Cutch from Ahmedabad in the time of Rao Khangarji, A. D. 1550. One or two families followed him from Pâttan and Dholka ; but they did not muster strong till the time of Lakhpatji. They do not seem to have played a prominent part in the affairs of the State, except one Lakshmidâs. There are about four hundred and sixty-five families, including their priests, in the whole of Cutch. They are well known as a political race. They are divided into Varnâgara and Visalnâgara. The latter are landholders.

### 75. *Nandevânâ.*

From Marwâr. They are found about Anjâr, and are chiefly traders.

### 76. *Ner and Nore.*

Mahomedans from Scinde.

### 77. *Notiyâr.*

Originally Samas, but now Mahomedans, scattered throughout Cutch. Jamadar Fateh Muhammad belonged to this tribe.

78. *Otâr.*

Mahomedans about Suthri.

79. *Padyâr.*

Mahomedans about Tehra and in Mâk.

80. *Pâer.*

Mulgrâssiâs about Roha, reckoned among the Dhangs.

81. *Pal.*

Mahomedan converts from Bhati Rajpoots.

82. *Pasayâ.*

A branch of Kanadde Rajpoots among the Dhangs in Wâgar.

83. *Pehâ.*

Rajpoots near Nakhatrânâ.

84. *Phul.*

Mahomedans near Bitta, Tehra, &c.

85. *Poar.*

Sindhi Mahomedans.

86. *Pokarna, or Pushkarna.*

A numerous class of Brahmans, chiefly from Mârwâr and Scinde; priests of the Bhâtiâs.

87. *Rajar.*

Mahomedans.

88. *Rajgar.*

Brahmans of the Audich stock, so called from their accepting the priesthood of the ruling race. They are at present cultivators as well as priests of the Jârejâs.

89. *Ramdepotra.*

A branch of Sodhâ Rajpoots residing in Khâvadâ.

90. *Râyma.*

Mahomedans, originally from the Mokalsi Rajpoots in the north of Cutch.

### 91 *Rebâri, or Bhopa (priests of Mâtâ).*

Chiefly tend goats, camels, and flocks of sheep. Their women make wool yarn, from which they get blankets and their *sâris* woven by the Dhers. They are from Mârwârs, but most of them have the peculiar Persian physiognomy. One of their family names is Agâ, which seems to support their Persian descent. They are tall and robust, and have an oval face and aquiline nose. They live for days almost solely on the milk of camels.

### 92. *Reladiya.*

Rajpoots about Nirona.

### 93. *Sâchorâ.*

Brahman cultivators in the Waghela towns, originally from Mârwâr.

### 94. *Samâ.*

Descendants of Jâm Samâ, the son of Jâm Narpat, who built Nagar Samâ in Scinde, and ruled there. His posterity came into Cutch, and settled in Pachham, it is said, about a thousand years ago, where they are still to be found as Mahomedan Grâssiâs.

### 95. *Sameja.*

A branch of the Samâs; herdsmen in Banni.

### 96. *Sanghâr.*

These were one of the tribes that accompanied the Samâs from Scinde. They were subdivided into four castes when they entered Cutch. Other tribes of Rajpoots, such as Châvara, Châhurân, &c., joined them; and there are at present seventy-two *nukhs*, or family names. Some are Mahomedans, and some Hindus; but all worship the Jakhs, which are supposed to be of some foreign race, that saved them from the oppressions of Puvarâ, the brother of Lâkhâ Phulâni, by killing him. The Hindus are to be found in Kârthi; and the Mahomedans in Abrâsâ, Morâsâ, and Mâk. They are originally from Arabia.

### 97. *Sâraswat.*

Brahmans, chiefly from Scinde; but some have come from Hindustan and Gujerat. They once held important posts under the State, and appear to have played a prominent part in the early history of Cutch. They are a very numerous class in every part of the province, but are fast degenerating. They are the family priests of the Kshatriyas, Lohânâs, &c., with whom they eat, and follow

any other employment. They have no objection to go to Arabia and Mozambique. They are priests, shopkeepers, merchants, sepoys, and gunners.

98. *Serâts.*

Mahomedans in Bhooj and the village of Serât.

99. *Sindhal.*

A branch of Sodhâ Rajpoots in Khadir and Kanthi. They are regarded as Dhangs, because they were once rulers in Puchham. The name is patronymic.

100. *Sirâcha.*

Degenerated Rajpoots.

101. *Sodhâ.*

Hindu and Mahomedan Rajpoots in the north of the province. They cultivate lands, and serve as sepoys.

102. *Solankhî.*

Except the Waghelâ Grâssiâs in Wâgâr, there are no Rajpoots of this race in Cutch ; but there are many among the Khavâsas bearing this name.

103. *Srâvak, or Jain.*

Wânias, mostly of the Oswâl and Srîmâli castes. The former are cultivators, and are chiefly in Abrâsâ and Kânthi. They were originally Rajpoots, but were converted to the religion of the Jains by their missionaries.

104. *Srîmâlî.*

Chiefly from Kattywar and Mârwâr, mostly cultivators in Wâgar.

105. *Sumarâ.*

Mahomedans from Scinde, where they once ruled. Now they serve as sepoys, and also cultivate land in Pâvar and Gardâ.

106. *Trâyiâ.*

Hindus and Mahomedans.

107. *Ustiya.*

A branch of the Jârejâs, and hold lands as Hindu Grâssiâs. Also a clan among the Miyânâs.

### 108. *Wâghela.*

Originally from Sardhâr, near Rajkot. Once they were very powerful in the east of Cutch, but they were subjugated by Mor, the first Samâ who came to Cutch, and by his successors. They still hold some towns of importance in Wâgar and Pranthal, such as Gheri, Belâ, Jatawârâ, Lodrani, Bhimâsar, Palâswâ, and are tributary to the Bhooj Darbar.

### 109. *Wâgher.*

The term has nothing to do with Wâgar. They are both Hindus and Mahomedans, and serve as sailors. They are also fishermen.

### 110. *Wâniâ.*

There are nine subdivisions among the Wâniâs :—

| | | |
|---|---|---|
| 1. Srimâli. | 4. Mesri | 7. Bhojak. |
| 2. Oswâl. | 5. Kândoi. | 8. Sorathia. |
| 3. Modh. | 6. Soni. | 9. Vâidâ. |

Of these, the Oswâls, Bhojaks, and Srimâlis are Jains; the rest are Vaishnavas. They are also subdivided into Visâs and Dâsâs. Most of the Oswâls are cultivators, and are found in those parts of Cutch where the best soil is available. Srimâlis are from Thal and Mârwar, and are generally engaged in trade. They are chiefly found in the eastern parts of Cutch, and Wagar. The Modhs are a political race, and are from Modhera, in Gujerat.

### 111. *Waramsi.*

Dhang Rajpoots in Gardâ and Pâvar. They are an offshoot of the Sâmas.

### 112. *Wen.*

Mahomedans who serve as sepoys.

### 113. *Wirâr.*

Dhang Rajpoots about Pâvar and Lakhpat (*a*).

(*a*) Castes and Tribes in Cutch, by Dalpatram Pranjivan Khakhar, Inspector of Schools, Bhooj. Indian Antiquary, Vol. V, pp. 167—174.

# CHAPTER X.

## THE TRIBES AND CASTES OF GUJERAT.

### THE BRAHMANICAL TRIBES.

SUCH of the Brahmanical and other tribes as are similar to those of the neighbouring province of Kattywar, already described, will require few additional observations to be made respecting them.

A large proportion of the Brahmans of this province are officials in the Government service. They are also found as priests of temples or of villages and families, landowners, head-men, and even as cultivators. The last-mentioned class "differ little or nothing in dress and appearance from their brother husbandmen of the country. They are sunburnt and rugged, and exhibit not the sleek skin, or pampered person, which many people associate with the word 'Brahman'" (*a*). As cultivators, however, they do not excel; and their villages, which they personally cultivate, indicate inferior management

The Brahmans of Gujerat are mostly Gurjars, belonging to the fifth great branch of Dravira Brahmans. They have professedly eighty-four clans, a complete list of which will be found in the first volume of this work (*b*). The late Rev. Dr. Wilson, in his book on Indian Caste, gives a much longer list, which apparently embraces not merely Gurjars properly so called, but also Brahmans of all kinds settled in the province. I have condensed and recast the valuable and important information which he has furnished.

*The Audîchya Tribes.*

These are divided into eleven clans, and are the most numerous of Brahmans in Gujerat. The clans are as follows :—

1. Siddhpura Audîchya.
2. Sihor Audîchya.
3. Tolkiya Audîchya.

These are the three principal castes which hold a very important position socially. They do not intermarry, yet are permitted to eat and drink together.

(*a*) Memoir on the District of Broach, by Lieutenant-Colonel Monier Williams. Bombay Government Selections, Vol. I, No. III, p. 45.

(*b*) Hindu Tribes and Castes, by the Author, Vol. I, Part I, Chap. XVII, pp. 98—101.

The next are much inferior in rank.

4. Kunbîgor.
5. Mochîgor.
6. Darjîgor.
7. Grandhrapagor.
8. Kolîgor.
9. Mârwârî Audîchya.
10. Kachhî Audîchya.
11. Vagadiya Audîchya.

Nearly all these castes act as priests or spiritual guides to certain tribes. The Kunbîgors are priests to the Kunbîs; the Mochîgors, to the Mochîs, or workers in leather; the Darjîgors, to the Darjîs, or tailors; the Grandhrapagors, to players; the Kolîgors, to the Koli tribes; the Mârwârî Audîchyas, to the Marwarîs; the Kachhî Audîchyas, to the Kachhîs. The Vagadiya Audîchyas are very low socially, and regarded as little better than outcasts. People belonging to the trading and agricultural castes, who think it an honour to take water from Brahmans, refuse to do so from them.

The Audîchyas chiefly belong to the north of Gujerat, Cutch, and the western coast of the Gulf of Gambay. In addition to their proper duties as priests they engage in many other occupations, such as, writers, servants, water-carriers, and mendicants.

*The Nâgara Tribes.*

The Nâgaras are largely employed by native chiefs in Gujerat, and consequently possess considerable influence in that province. There are ten principal divisions of these tribes:—

1. Vadanagara.
2. Vishalnagara.
3. Sathodra.
4. Prashnora.
5. Krishnora.
6. Chitroda.
7. Barada.
8. Gujeratî.
9. Sorathi.
10. Of various towns.

The Vadanagaras are so called from their connexion with the city of Vadanagara, to the east of Anhilavara Pattana; and are found in greatest numbers in Kattywar, where at one time they exercised a powerful influence over the native states. They are met with, however, in many other places of the province of Gujerat.

The Vishalanagaras derive their name from Vishal, which was founded by a king of that name, the first of the Waghela rulers of Gujerat. They are chiefly public servants or agriculturists.

The Sathodras are from Sathod on the Narbuddha, and are settled at Anand,

Nariyar, Ahmadabad, and elsewhere. Some are officials of Government; others are traders; but a good many are priests.

The Prashnoras belong to Prashnora, and are attached to the sect of Vallabhacharya, residing chiefly in Kattywar. Most of them are beggars; but some are traders.

The Krishnoras are from Krishnapura, and are chiefly mendicant Brahmans.

The Chitrodas are from Chitrod. They are a small community, and have a few families at Bhownagar and Baroda.

The Baradas are a separate caste formed from the union in marriage of Vishal-nagaras with Vadanagaras. The parties thus intermarrying being much despised by their several castes are obliged to quit their village and seek another home.

The Gujeratis, Sorathis, and other Nagara Brahmans have separated from Nagara clans, and have settled down in various towns and villages under new names.

General Le Grand Jacob makes the following important observations concerning the Nagara and other Brahmanical tribes in Gujerat:—"The Brahmanical priesthood, as a body," he remarks, "can scarcely be said to have any weight in the country. There are no colleges for their education. The father gives the son such smattering of spiritual matters as may suffice to gain his bread. Some pretend to cast horoscopes, and are consulted on births for the purpose. A few are sufficiently versed in the Hindu astronomical tables to be able to calculate eclipses; and some three or four of these are well acquainted with Sanskrit; but I doubt whether the whole province could produce one person under the denomination of a learned Pundit. The Nagara community is very powerful in the peninsula. They are by profession a *corps diplomatique*, and devoted to the arts of government. Their principal residence is Junagarh; but there are many families at Nawnagar, Bhownagar, and other large towns. The Nagars are a shrewd race, and work their way into almost every Durbar by their ability and tact. Most of the native servants of Government are of this class" (*a*).

### *The Sachora Tribe.*

These derive their name from the village of Sachora, to the south of Mârwâr. They consequently properly belong to Rajputana; and yet they are always included among the Gurjar Brahmans. They perform the office of cooks in the great native houses of Bombay, Surat, Ahmadabad, and elsewhere.



(*a*) Bombay Government Selections, Province of Kattywar, p. 29, quoted in Indian Caste, Vol. II. p. 99.

### *The Udambara Tribe.*

There are two suppositions respecting the origin of this word. Some think that it is derived from the sage Udambara. Others, that it refers to the clothing of the tribe. These Brahmans are few in number, and perform the duties of priests to the lower castes.

### *The Narsîpara Tribe.*

These derive their name from the village of Narsipura in Pâlampur. They belong to the Vallabhacharya sect, and perform the duties of priests at the temple of Krishna in Dakor.

### *The Valâdra, or Varâdra Tribe.*

The Valadra Brahmans spring from Valâd or Varâd, a village a few miles from Ahmadabad, and are chiefly found in this and the neighbouring district of Khera. They consist of some fifteen hundred families, divided into thirteen *gotras* or orders. Many of them are engaged in agriculture and trade; but many are religious mendicants.

### *The Pangora Tribe.*

Brahmans from Mârwâr.

### *The Nândodra Tribe.*

Brahmans from Nandod, a village on the Narbuddha river, above Baroch. A few are cultivators, but the greater portion obtain a livelihood by begging. Some members of the tribe are reputed to be religious teachers to the Rajahs of Kajpipala and Dharampur.

### *The Girnâra Tribes.*

These tribes, which are three in number, are found chiefly at the foot of the famous Girnara mountain, although a few families are met with in other parts of Gujerat, as well as in Bombay. They do not regard themselves as Gurjars, or even as connected with the Panch Drâviras, or five great divisions of Drâviras, but as properly belonging to the Panch Gaurs, or five great divisions of Gaur Brahmans of Northern India. The three branches of Girnâras are as follows :—

1. Junâgarhya. | 2. Chorvâdâ. | 3. Ajakiya.

The Junâgarhyas derive their name from the old fort of Junâgarh at the foot of the Girnâra mountain ; the Chorvâdâs, from Chorvâr, a town on the coast between Pattana Somnath and Mangrol; and the Ajakiyas, from the village of Ajak. The three castes intermarry and associate freely together. In

the opinion of fastidious high caste Brahmans they are low in rank, by reason of their pursuing various secular occupations as writers, traders, agriculturists, and the like, as well as from their officiating as priests to the Koli tribes and to native chiefs. Dr. Wilson considers them to be a very ancient confederation of Brahmans.

*The Somapara Tribe.*

The Somapara Brahmans are priests attached to the temples at Somnath, and others in the same neighbourhood. The original temple at Somnath was destroyed by Mahmud of Ghazni. The most celebrated temple now under the charge of the Somaparas is one erected by the illustrious Ahalya Bai of Indore.

*The Harsora Tribe.*

A small community of Brahmans belonging to Harsor or Harsol, on the Mesva river, south-east of Parantej. They are the family priests of the Harsora merchants and traders, whom they accompany on all their commercial enterprises.

*The Sajodhra Tribes.*

Brahmans connected with Sajodh, a town south-west of Baroch. They are cultivators, and being liberal-minded men, though low Brahmans, do not object to eat with the Bhatelas, an agricultural caste in their neighbourhood.

*The Gangaputra Tribe.*

These are Kanaujiya Brahmans from Benares, Allahabad, and other parts of Northern India, who, in their begging expeditions, have found their way to Gujerat, and have finally settled there. They are now regarded no longer as Kanaujiyas, but as belonging to the great family of Gurjar Brahmans.

*The Morha Maitra Tribe.*

Little is known of this tribe. They are said to be settled in the Khera District.

*The Gomitra Tribe.*

These are held to have sprung from either the Kanaujiya or Sâraswat Brahmans. They inhabit Ambaji Mâtâ, south-east of Mount Aboo.

*The Sri Gaura Tribe.*

Brahmans originally from Northern India, now living in the districts of

Khera and Ahmadabad, and also in Bombay. They are chiefly Vaishnavas of the Swami Narayana sect.

*The Gurjara Gaura Tribe.*

These also are probably Gaur Brahmans from Northern India, who, from residing in Gujerat, have in general opinion become blended with the Gurjars. Some are styled Shivâlas (or worshippers of Shiva), and others Upâdhyas.

*The Karera, or Karetha Tribe.*

A branch of the Karhada division of the Maharashtra Brahmans, dwelling in the Idar *pergunnah.*

*The Vayara Tribe.*

A small number of Brahmans from the island of Bet, who are family priests of the Vayara *banyas*, or merchants, of Khera, Ahmadabad, and Bombay.

*The Mewârâ Tribes.*

Brahmans from Mewâr in Rajpootana. Those settled in Gujerat are divided into three separate castes :—

1. Bhata Mewâra. | 2. Trivâri Mewâra. | 3. Chaurâsî Mewâra.

The Bhata Mewâras dwell in Khera and Khambât. The Trivâri Mewâras are also in the Khera District, especially at Nargar, Kapadwanj, and Dakor, where they are chiefly religious mendicants. Some, however, have been found in the Mahratta country below Poona, where they were small traders. The Chaurâsî Mewâras are in the Guicowar's territories, as well as in the Khera District ; and are, for the most part, beggars.

*The Drâvira Tribes.*

The Drâviras are doubtless Brahmans from the south, occasionally visiting Gujerat for religious or mercantile purposes.

*The Deshavala Tribes.*

These probably are among the earliest Brahmans who settled in Gujerat. They are chiefly attached to Khera. Yet there is a distinct branch of the tribe in Surat. Hence it is divided properly into two castes :—

1. Deshavala. | 2. Deshavala Brahman Surai.

*The Rayakavala Tribe.*

There are two castes of this tribe, which hold no intercourse with each other, namely :—

1. Nâna or Nava—the little or new ones.
2. Motha or Juna—the great or old ones.

The Rayakavalas are found in various parts of Gujerat, especially in Khera and also in Cutch. They are family priests of the Rao of Cutch.

*The Rodhavala Tribe.*

These are agriculturists, traders, servants, and mendicants, in Mahikânta and the neighbourhood of Vankanir. At one time they lay under the imputation of freebooters.

*The Kherâvala Tribes.*

These tribes are four in number, and derive their name from the town of Khera or Kaira, where they are chiefly settled.

1. Kherâvala Bâja.
2. Kherâvala Bhitara.
3. Kherâva Bâja.
4. Kherâva Bhitara.

The two castes of Bâjas, and the two castes of Bhitaras, can eat together.

*The Sindhuvâla, or Sindhâva Sâraswat Tribe.*

Brahmans from Scinde, dwelling principally in Kattywar. Some also are met with in Cutch and elsewhere. They are very liberal as Brahmans, inasmuch as they will sit down to dinner with the Lohâna and Bhansâli merchants, on whom they attend as priests, and will allow their widows to remarry. They abstain from the use of animal food, however, although the members of the original caste in Scinde partake of it.

*The Padmisâla Tribe.*

In Gujerat there are a small community of Brahmans of the *Padma*, or lotus flower.

*The Gomativâla Tribe.*

Religious mendicants. Brahmans of the river Gomti.

*The Hâvala Tribe.*

A tribe which has almost disappeared from Gujerat.

*The Meratavâla Tribe.*

Brahmans from Merat in Jodhpore.

*The Gayavâla Tribe.*

Mendicant Brahmans from Gaya in Northern India, settled in Adas and Naryad, villages of Khera.

*The Agastyavâla Tribe.*

A tribe found at Nimari and Vadaran, in Kattywar, and also in Ahmadabad and Dholka, deriving its name from the celebrated *rishi*, or sage, Agasti.

*The Pretavâla Tribe.*

Agricultural Brahmans of Kattywar.

*The Yâjnikvâla Tribe.*

Brahmans of Surat.

*The Ghoravâla Tribe.*

Priests of the Jains, having come originally from Mârwâr.

*The Pudavâla Tribe.*

Priests of the Jains.

*The Unevâla Tribe.*

Agriculturists and religious beggars of Vatâdara, Khambhât, and Surat.

*The Rajavâla Tribe.*

Brahmans of Kapadwanj and other places in the Khera District.

*The Kanaujiya Tribe.*

Brahmans from Northern India settled in Gujerat and Bombay.

*The Sarwadiya Tribe.*

A branch of the Kanaujiyas, from the banks of the Sarju, found at Vartâl in the Khera District.

*The Kandoliya Tribe.*

A tribe in Kandol in the Mahikanta Agency. The Kandoliyas are cooks and family priests to Rajpoots, and also to Kapola and Sorathiya merchants and traders.

*The Kharkheliya Tribe.*

These have probably come from Mewâr, as they are occasionally spoken of as *pardesîs*, or strangers from that province.

*The Parvaliya Tribe.*

Brahmans from the north-east, or Purbhiyas, who formerly had a few families in Gujerat.

*The Sorathiya Tribe.*

From Sorath, or ancient Saurashtra, chiefly found in the Junagarh territories.

*The Tangamodiya Tribe.*

"Brahmans of dubious position, perhaps on account of the liberties which they take when in straits for a livelihood."

*The Sanâdhiya Tribe.*

One of the principal branches of the Kanaujiya tribe of Northern India, having a few representatives in Gujerat.

*The Motâla Tribe.*

This tribe has sprung from Motâ, a town eighteen miles south-east of Surat, and is found scattered about that district, as well as at Saras, Ulpad, and Bombay. They are writers, pundits, astrologers, and mendicants.

*The Jarola, or Jhalora Tribe.*

Are supposed to have come from Jhalor, south of Udaipur, in Rajputana.

*The Rayapula Tribe.*

Brahmans who, it is supposed, have sprung from Rayapur, a suburb of Ahmadabad.

*The Kapila Tribe.*

A tribe which derives its name from the sage Kapila. They are settled in Surat and Baroch, especially at Jambusar.

*The Akshaymangala Tribe.*

These 'Indestructible Puritans' belong to Pâlanpore, Pali, and Bhinmâl in Mârwâr.

*The Gugali Tribe.*

From Gokula, a place sacred to Krishna. They are priests in the temples of Krishna at Bet, Dwarka, and Dakor. In Bombay they are enthusiastic

supporters of the sect of Vallabhâchâryas; but are not held in much repute by Brahmans generally.

*The Nâpala Tribe.*

A small community of Brahmans from Nâpa, a village near Borsad, engaged in agricultural pursuits.

*The Anâvala, or Bhâtela Tribe.*

These are chiefly cultivators and traders from Anâval, a village near Wasda, forty miles from Surat. The rice growers among them are called Bhâtela, and also Mastâna, a common designation of agricultural Brahmans in many parts of India.

*The Sri Mâli Tribes.*

The tribes bearing this name, although now, for the most part, distinct and separate, so that they neither intermarry, nor eat and drink together, were formerly one and the same tribe, having, it is said, sprung from Srimâl, the modern Bhinmâl, to the-north-west of Aboo. "The Aryan physiognomy," says the Rev. Dr. Wilson, "is perhaps more distinctly marked in them than in any other class of Brahmans in India; and this indicates but little mixture of blood connected with them since their first settlement in India. They do not appear to differ much from the type of some of the European nations, especially of those who have claims to Roman descent. Their costume is generally of a simple, but not unbecoming, character. Their turbans are on the whole of a graceful form, though not so large as those of many of the other natives of India. On their brows they wear the sectarial marks of the Vishnavas" (*a*). The Sri Mâlis are scattered over a wide tract of country, and are found in several of the Rajputana States, in Gujerat, in Cutch, and in Central India. Many are priests to the families of Srimâli and other Vaisya merchants; not a few are religious mendicants; and a considerable number are engaged in secular pursuits. The celebrated poet Mâgha, who lived in the time of the Bhoja Rajah, was a Sri Mâli. The names of the several tribes are as follows:—

*Sri Mâli Tribes.*

| | | |
|---|---|---|
| 1. Mârwâri. | 5. Gujerâti. | 9. Khambâti. |
| 2. Mewâri. | 6. Ahmadâbâdi. | 10. Yajurvedi. |
| 3. Kachhi. | 7. Surati. | 11. Sâmvedi. |
| 4. Kattywâri. | 8. Ghoghâri. | |

(*a*) Indian Castes, Vol. II, pp. 109, 110.

*The Modha Tribes.*

These tribes derive their name from Modhâna, a village near Siddhpura. They are numerous ; but the names of some are as follows :—

1. Trivedi.
2. Chaturvedi.
3. Agihana.
4. Trîpâla.
5. Khîjadiya Sanvâna.
6. Ekâdashâdra.
7. Tândulotha.
8. Utanjaliya.
9. Jethimâla.
10. Chaturvedi Dhinoja.
11. Dhinoja.

The Modhâs consider themselves to be Drâviras. They are scattered about the Presidency in many directions, but are found in greatest numbers in the districts of Ahmadabad and Kheda. Many of them are lazy beggars. The two principal tribes are the Trivedi and Chaturvedi Modhâs, from whom the rest have branched off.

*The Vâlmiki Tribe.*

Brahmans bearing the name of the Rishi Vâlmiki, dwelling in the Khera, Khambhât, and Idar Districts. They are agriculturists and beggars ; and profess to adhere stringently to caste rules.

*The Nâradika Tribe.*

Brahmans bearing the name of-Nârad Muni, settled also in Khera and its neighbourhood. They are a small body of cultivators, beggars, and servants.

*The Kalinga Tribe.*

Kalinga Brahmans from the eastern coast, occasionally visiting Gujerat.

*The Tilinga, or Tailanga Tribe.*

There are no Tailangas now settled in Gujerat, though some come on pilgrimage to the celebrated shrines.

*The Bhargava Tribe.*

Brahmans who have adopted the name of the Rishi Bhrigu. They are poor and ignorant, but are improving under the British Government.

*The Mâlawi, or Malawika Tribe.*

Many Brahmans from Mâlwa have settled in Gujerat; but there is a caste of Brahmans specially styled Mâlwîs found there.

*The Nanduâna Tribe.*

So called from the village of Nandavâna in Mârwâr. A small number are
42 said to reside in a village near Baroch.

### *The Barathana Tribe.*

Brahmans so designated from a village of the same name in Mârwâr, and located on the banks of the Narbuddha above Baroch.

### *The Pushkarana, or Pokharana Tribe.*

From the Pushkar or Pokhar Lake, near Ajmere. "The Pakharna Brahmans," says Dr. Irvine, "are said to have been Beldars who dug out Pushkar Lake, and in consequence were created Brahmans. They still worship the *kodhali* or pick-axe at the Dasahra festival" (*a*). These Brahmans are traders, chiefly in the employ of *Mârwâri merchants. They are at Kheda, and also in Bombay.*

### *The Sâraswata Tribes.*

There are two tribes of these Brahmans, who were originally connected with the great Sâraswati tribe in Northern India, but are now scattered about Gujerat, Kattywar, and other tracts, as far as Bombay. These are—

1. Sorathiya. | 2. Sindhava.

The Sorathiyas are priests to Khatri and Parajya (or goldsmith) families; while the Sindhavas are priests of the Lohanas and Bhansâlîs. Some of these Brahmans are teachers. The two tribes do not coalesce in the smallest degree. Neither tribe eats animal food in Gujerat; but the Sindhavas eat it in their own country of Scinde.

### *The Khadayata Tribe.*

This tribe has sprung from Khadât on the Vatrak, in the Kheda District, where they chiefly remain, although some have settled in Ahmadabad and Baroch. They are teachers and family priests.

### *The Mâru Tribe.*

A small number of Brahmans from Mârwâr.

### *The Dahima Tribe.*

Wandering Brahmans associated with the Dahima Rajpoots, from whom they derive their name.

### *The Chovish Tribe.*

A tribe which professes to be of very high caste. It has representatives at Baroda, and at Sinor and Janor, near the Narbuddha, who are divided into two branches, namely :—

1. Motha. | 2. Nâna.

(*a*) Indian Castes, Vol. II, pp. 114, 115, quoted from Dr. Irvine's Topography of Ajmere, p. 90.

*The Jambu Tribe.*

Brahmans of Jambusara in Baroch, employed as astrologers, cultivators, and mendicants.

*The Maretha, or Maharashtra Tribe.*

Those Mahratta Brahmans who at various times have settled in Gujerat, where they are styled Marethas, are now dissociated from their original tribes, and are included among the Gurjar or indigenous tribes of Gujerat.

*The Dadhicha Tribe.*

An insignificant tribe of agriculturists, priests, and beggars, dwelling at Valavad on the Mahi.

*The Lalata Tribe.*

A tribe said to reside in Cutch, near Lakhpat.

*The Vatula Tribe.*

Brahmans of Amreli in Kattywar.

*The Borsidha Tribe.*

These are settled at Borsad. They profess to have been established there by Varasiddha and other Siddha Brahmans, more than twelve hundred years ago. People of other castes in the neighbourhood state, however, that they are descendants of Rabarîs, or camel herdsmen.

*The Golavala Tribe.*

Brahmans of the Kheda District, and in Khandesh, of mixed origin, connected, it may be, with the Golas, or perhaps with the Gohil Rajpoots.

*The Pryagwala Tribe.*

Pilgrims from Pryag or Allahabad, in the North-Western Provinces, who have settled in Gujerat.

*The Nayakavâla Tribe.*

These are found near Dwarka. Possibly they have derived this name from their connexion with the Koli Nayaks.

*The Utkala Tribe.*

Orissa Brahmans residing at Dehagaum, north of Ahmadabad, and gaining a livelihood as cultivators and religious teachers.

*The Pallivâla Tribe.*

A tribe of Kanaujiya Brahmans scattered over a wide tract of country, having sprung originally from Pâli, the commercial capital of Mârwâr. Some of them are settled in Gujerat, and one or two families also in Bombay. They are exceedingly strict in matters of caste. "They do not drink the water of the houses of their own daughters, or of any persons not belonging to their own castes. They do not eat with those of their own caste who have become isolated from them" (*a*). Dr. Irvine states, that the Pallivâl and Nandânâ Brahmans of Rajputana were formerly notorious robbers, and pursued their nefarious business on horseback. Afterwards they became traders, yet to the present time they worship the bridle at the Dasahra festival.

*The Mathura Tribe.*

Brahmans from Mathura.

*The Maithila Tribe.*

Maithila Brahmans, visitors from Northern India in Gujerat.

*The Kulabha Tribe.*

Illegitimate Brahmans.

*The Bedua Tribe.*

A caste deriving its name from Bedu, a waterpot.

*The Ravavâlâ Tribe.*

From the village of Rava, settled in the Kheda District, especially at Naryâd.

*The Dashahra Tribe.*

A tribe from Anhilwâra Patan.

*The Karnatika Tribe.*

Canarese Brahmans, occasionally visiting Gujerat.

*The Talajiya Tribe.*

A caste sprung from Talâja, an old town on the coast of Gujerat, to the south-west of Ghogha. They are now scattered about various towns, such as Jambusar, Surat, Bombay, and Nasik. Many are shopkeepers.

(*a*) Indian Castes, Vol. II, p. 119.

*The Pârâshariya Tribe.*

A name derived from the Rishi Parasahara. These Brahmans are settled in Kattywar and Jodhpore.

*The Abhîra Tribe.*

Priests of the Ahîrs (Abhîras) or shepherd caste. They are said to have been once Rajpoots.

*The Kundu Tribe.*

The title may perhaps have been derived from *kundun*, a vessel, or ear ornament.

*The Hiranyàjiya Tribe.*

A tribe now unknown in Gujerat.

*The Mâstâna Tribe.*

Agriculturists found in great numbers at Siddhpura, who have abandoned their Brahmanical rites.

*The Sthitisha Tribe.*

An unknown tribe.

*The Predatavala Tribe.*

Little known.

*The Râmpura Tribe.*

From the village of Râmpore. Brahmans of Dakor.

*The Jîla Tribe.*

Little known.

*The Trilotya Tribe.*

Brahmans settled, it is reported, at Umra in Kheda.

*The Durmala Tribe.*

Little known.

*The Kodava Tribe.*

From the village of Koda, near Cambay.

*The Hanushana Tribe.*

Brahmans said to be found near Cambay.

*The Shevada Tribe.*

Religious teachers of Rajgors and Jainas.

*The Titraga Tribe.*

Little known.

*The Basalâda Tribe.*

Little known.

*The Magmarya Tribe.*

Little known.

*The Rayathala Tribe.*

Little known.

*The Chapila Tribe.*

Brahmans formerly at Surat.

*The Bârada Tribe.*

A tribe sprung from Bârada, a province now in the possession of the Jaitva Rana of Porbandar.

*The Bhukaniya Tribe.*

These are said to be in Kattywar.

*The Garoda Tribe.*

Priests of the Antyaja Dhers, with whom they eat food, but do not intermarry.

*The Tapodana Tribe.*

Brahmans from the banks of the Taptee near Surat. They are partly cultivators, and partly priests of temples dedicated to Shiva. They are not regarded with much respect.

# CHAPTER XI.

## THE TRIBES AND CASTES OF GUJERAT.—*(Continued.)*

### THE RAJPOOT TRIBES.

1.—CHURASAMA. 2.—WAGHELA, OR BAGELA. 3.—GOHEL. 4.—JHALA. 5.—THAKURRA. 6.—SAMMA. 7.—PARKAR. 8.—JHAREJA. 9.—GARASIA. 10.—GODHAVI GARASIA.

SOME of the principal Rajpoot tribes of Kattywar have formed settlements in the Talookdaree districts of Ahmedabad. The dynastic revolutions in Kattywar previously to the commencement of the eighteenth century were the immediate cause of the migration of members of the great Rajpoot houses to this part of the country. Rajpoots are not only land-owners, but also cultivators of the land. The chief tribes are the following : (*a*)

*I.—The Chûrasama Tribe.*

These are descended from the Hindoo dynasty of Joonaghur, overthrown by the Moguls at the close of the fifteenth century. They have possession of upwards of forty villages in the *Pargannah* of Dhundooka.

See also the accounts of the Chûrasama Tribe of Kattywar.

*II.—The Waghela, or Baghela Tribe.*

These are styled Baghela in the North-Western Provinces, and are a branch of the Solankhîs.

This tribe is chiefly resident in the Dholka *Pargannah*, where it possesses upwards of fifty villages. They preceded the Jharejas in the occupation of Cutch ; and are now next to them in rank and influence. " The village of Geeree, south of Beyla, and east of the islands of Puchum and Khuren, is," says Lieutenant Dodd, in his brief account of Cutch, " the residence of the chief of the Cutch Waghelas," a portion of the same clan which formerly possessed sovereignty at the

(*a*) Account of the Talookdars of the Ahmedabad District, by J. B. Peile, Esq., C. S. Selections from the Bombay Government Records, No. CVI, New Series.

ancient Anhalwara, now Pattan, near Deesa. "Local tradition," he adds, "states the ancient name of Geera to have been Verat Nuggur, and that fourteen hundred years ago it was a large town. It claims to have been the hiding-place of the Panduas; but it must contest this distinction with the modern Dholka in Gujerat. Beyond an ancient temple, with a stone bearing an inscription about nine hundred years old, there is at present nothing else of note in the place" (*a*). The principal Waghela feudatory chiefs of Cutch, are those of Geeree, Beyla, Lodrani, Palanswah, and Jathwarra.

The Waghelas are likewise found at Deodur, in Northern Gujerat.

*III.—The Gohel Tribe.*

They established themselves at Perim many centuries ago. The Gohels have nearly the whole of the Gogo District, or more than fifty villages, in their possession. See the account of the Gohel tribe of Kattywar.

*IV.—The Jhala Tribe.*

The Jhalas are related to the Waghelas, and were originally called Makwanas. They are settled in Dhundooka, where they possess nearly fifty villages. They have also a small estate in Dholka, and four important villages in Choowal of Veerumgaum. See the account of the Jhala tribe of Kattywar.

*V.—The Thakurras.*

The Thakurras of the Choowal are said to be descended from intermarriages between the Solankhi, Makwana, and Kolî tribes. The Thakurra Makwanas have twenty villages in Choowal, and the Thakurra Solankhis, forty-three, in whole or in part, situated in the same tract.

*VI.—The Samma Tribe.*

An ancient tribe of the province, progenitors of the present race of Jharejas. It occupies seven villages on the Island of Puchum, one of the largest islands in the Great Runn of Cutch.

*VII.—The Pârkar Tribe.*

These are connected with the ancient Soda family. A branch of the tribe is the Padria clan, which held rule over the country around Geeree before the Waghelas. Some of these also, under Sindhal, their leader, entered the Island of Khuren, in the Great Runn, where their descendants are still found.

(*a*) Particulars concerning the Runn of Cutch, by Lieut. C. D. Dodd. Transactions of the Bombay Geographical Society, Vol. XVI.

### *VIII.—The Jhareja Tribe.*

Prior to the ninth century, the dominant races in Cutch were Chauras, Kâthîs, and Waghelas; the first being in possession on its western side, the second, in the middle of the country and on its southern side, and the third, on the eastern division. The Jharejas entered the province from Scinde. They took possession of Wagur, on the east of Cutch, having wrested it from the Waghelas, who were obliged to retire to the north. The Jharejas are now a powerful community in that country; and their principal feudatory chiefs are those of Kunkote, Cheetrore, Wândia, Ardysir, Lakreea, Kanmeer, and Sanwah. The tribe extends to Kattywar, Hallar, and Machoo Kanta. It was formerly notorious for the practice of female infanticide. Its clans are numerous. Many of them are as follows :—

Jhareja Clans.

| | | |
|---|---|---|
| 1. Bulach. | 14. Jessa. | 28. Wîbânî. |
| 2. Bottan. | 15. Dessa. | 29 Lakanî. |
| 3. Sar Kabar. | 16. Danrar. | 30. Morânî. |
| 4. Kotî. | 17. Dettera. | 31. Kundarîya. |
| 5. Abra. | 18. Jorîya. | 32. Ummar. |
| 6. Jarria. | 19. Adrîya. | 33. Bharânî. |
| 7. Gaffan. | 20. Virak. | 34. Bhanânî. |
| 8. Marassî. | 21. Kanerdi (*a*). | 35. Amran. |
| 9. Mokara. | 22. Jam Zadih. | 36. Dil. |
| 10. Kaya. | 23. Hardol. | 37. Halla. |
| 11. Katrîya. | 24. Dûngarânî. | 38. Happa. |
| 12. Mor. | 25. Sisangiya. | 39. Khamânî. |
| 13. Rao. | 26. Kabir. | 40. Kana. |
| | 27. Riwânî. | |

The Jharejas drink wine and spirits, and partake of most kinds of animal food, except the flesh of the cow. They hold their Rajgors, or domestic priests, in little estimation. At their funeral obsequies the Rajgor, on the twelfth day of mourning, is placed on the cot of the deceased whom he simulates. He is then taken up and borne to the spot where the Jhareja was burnt, the relations of the deceased following in the procession as in a real funeral. The crowd, however, pelt the unfortunate Rajgor with stones and every available missile, so that he is obliged to leave the cot and to fly precipitately for safety. The inten-

(*a*) Female Infanticide Report of Lieut. Colonel Walker. Bombay Government Selections. Vol. XVIII, Part II, pp. 332, 333.

tion of this violence is to frighten away the evil genius. This peculiar ceremony is also practised by other tribes (*a*).

The Jharejas of Cutch marry into all the Rajpoot families of Gujerat, Khurr, and Parkur. Their principal *taluqas*, or baronial estates, in Kattywar are Nowanuggur, Gondal, Rajkot, Moorvee, and Dherol.

This tribe has possessions in Choredar and Churchut, in Northern Gujerat.

Colonel Tod says of the Jharejas, that they are "the most important tribe of the Yadu race next to the Bhati. The modern Jhareja," he adds, "who from circumstances has so mixed with the Mahomedans of Scinde as to have forfeited all pretensions to purity of blood,—partly in ignorance, and partly to cover disgrace,—says that his origin is from Sham, or Syria, and of the stock of the Persian Jamshid. Consequently, Sam has been converted into Jam, which epithet designates one of the Jhareja petty governments, the Jam Raj"(*b*).

### *IX.—The Garasîa Tribe.*

Descendants of the original Rajpoots of the country. They are professedly of the Waghela stock, and are divided into two branches, each having its own chief. Their estates are supposed to have been formed at the commencement of the Mahomedan power in the country. The two branches are in possession of fifty-two villages in Dhalka.

### *X.—The Godhavi Garasîa Tribe.*

Although originally only a branch of the Garasîas, they are a separate tribe, and have been so since they first settled in the country. The tribe occupies two villages in Dholka.

(*a*) Female Infanticide Report of Lieut.-Colonel Walker. Bombay Government Selections, Vol. XVIII, Part II, p. 347

(*b*) Colonel Tod's Rajasthan, Madras edition, Vol. I, p. 79.

# CHAPTER XII.

## THE TRIBES AND CASTES OF GUJERAT.—*(Continued.)*

### SECTION I.—AGRICULTURAL TRIBES.

1.—BATTELLAH. 2.—BORAH. 3.—KUNBI. 4.—KOLIS AND MACHIS. 5.—THE KALAPARRAJ TRIBES. 6.—MOMUN. 7.—SATWARA. 8.—NARODA. 9.—JAT. 10.—SAMEJRA. 11.—MALIK OR SIPAHI. 12.—SAIYID. 13.—THE KHANS. 14.—BHAROT OR BHAT. 15.—PARSEE. 16.—AHIR.

### SECTION II.—OTHER TRIBES.

1.—THE BANYA CASTES. 2.—SONI. 3.—SUTAR. 4.—LUHAR. 5.—KUMHAR. 6.—DARZI OR SUI. 7.—DHOBI. 8.—HAJAM, WALAND, GHAIJA. 9.—BHAWAYA. 10.—KATHEE. 11.—KUSBATEE. 12.—CHARUN. 13.—GOSAEE. 14.—RAWUL. 15—WASWAIYA. 16.—TRAGALA. 17—CHIPA. 18.—BAOSA. 19.—KACHIA. 20.—KARIA. 21.—GARORA. 22—VIA. 23.—TAPODHAN. 24.—CHUNARA. 25.—REBARI OR BHARWAR. 26.—DHER 27.—BHANGI. 28.—KALPA. 29.—MOCHI.

### SECTION I.—AGRICULTURAL TRIBES.

#### 1. *The Battellah Caste.*

Known also as the Anâvala or Mâstân Caste.

These are very numerous both in the Districts of Surat and Broach. They are energetic and industrious cultivators, and are successful tillers of the soil, in which operation they are assisted by their Halees, or hereditary servants. Socially, they occupy a high rank, to which position they are naturally entitled by their intelligence and education. They are said to be as quick-witted as Brahmans ; and most of them have acquired the art of reading and writing. As a class, they are wealthy and respectable, living in comfortable dwellings, are well clothed, and if not contented, ought to be. Judging, however, from their litigiousness, love of intrigue, deceitfulness, quarrelsomeness, and the like vices, they are far from being a happy or contented race. Paying inordinate attention to their own interests, envious and jealous of the rights of others, they are by no means a loveable people, or a people easy to manage. One who know them well says of them, " that they will dispute an usurped right, or the doubtful possession

of a field or a tree, with a pertinacity unequalled even among the natives of India. Neither reason nor argument can ever convince them ; and after petitioning every tribunal of appeal, I believe death alone puts an end to many of their inveterate disputes about land."

## 2. *Borah.*

The Borahs are Mahomedans, and are of calm and placid disposition, presenting a striking contrast to the impetuosity and excitability of the Battellahs. They are excellent agriculturists ; but those in Ahmedabad lack the untiring energy of the latter, and also their enterprise. For example, 'they can grow as good crops of rice, and cotton, on well selected soil, but are not so ready to build wells, to improve the culture of the land, or to introduce superior crops.' Nor indeed do they pay the same attention to the neatness and excellence of their dwellings. They are numerous in the Soopa and Chicklee Districts. Nevertheless, a different character is given of the Borahs of Broach, who are described as "the most active, industrious, and skilful cultivators of the zillah or district, as the appearance and resources of their villages indicate. There are forty-five villages in the Broach *Pargannah*, seventeen in the Unklesur, two in the Hansot, thirteen in the Jumboosur, and seven in the Amod, in which the *patels* and *bhagdars*, local representatives of the people, are Borahs ; and some of the most intelligent men that were met with during the survey, were among this class of the inhabitants. Their habits and manners are equally temperate and simple with those of the Hindoos ; but the Borahs are a more bold and sturdy race" (*a*). These Borahs are divided into two branches, namely,—those on the north bank of the Narbuddha, who are distinct from those on the southern bank beyond the Unklesur *Pargannah*, and on the banks of the Taptee, and will not intermarry with them. Their ancestors are supposed to have been for the most part Rajpoots and Kolîs, who were converted to Mahomedanism in the time of Sultan Mahomed Begra, of Gujerat All the Borahs speak Gujeratee, and not Hindustani, like other Mahomedan cultivators. They have a particular cast of countenance, and wear a beard of a peculiar cut, so that they are readily distinguishable from the other inhabitants of the country (*b*).

The agricultural Borahs must not be confounded with the trading Borahs, who are a distinct tribe.

(*a*) Memoir on the District of Broach, by Lieut.-Colonel Monier Williams, Surveyor-General, Bombay Presidency. Bombay Government Selections, Vol. I, No. III, pp. 42, 43.

(*b*) *Ibid*, p. 42.

3. *Kunbî.*

There is a large class of Kunbîs in Gujerat. They are well-clothed, live in good houses, and are quiet and inoffensive. Yet while they cultivate largely, they are not so industrious and active as either the Battellahs or Borahs. Notwithstanding the ability of many Kunbîs to read and write, still, as a race, they are somewhat heavy and dull. This is perhaps a characteristic of the caste generally throughout India. In Surat they are content, for the most part, to cultivate what may be termed inferior crops in contradistinction to the superior grains, such as wheat and barley.

The Kunbîs are divided into a number of branches, some of which are as follows :—

1.—The Karwa Clan.
2.—The Lewa Clan.
3.—The Aujna Clan.

The first two clans are excellent agriculturists, and are much superior in social position to the third clan.

These are numerous in the Ahmedabad District, but are not acknowledged in any way by the first two clans, which will hold no intercourse with them. They eat the flesh of several kinds of animals, but have an aversion to birds of every species. The Aujnas make better cultivators than Rajpoots, yet are inferior to the two other Kunbî clans (*a*).

The Karwa Kunbîs of Veerumgaum came originally from Champaneer. The principal cultivators in the District of Broach are Kunbîs, especially, of the Leva Clan. Colonel Williams speaks of them 'as peaceable as they are industrious,' and as being 'doubtless the most valuable subjects of the State in this quarter.' 'No Hindoos,' he adds, 'are more particular as to the simplicity of their food, or more rigid in abstinence from using anything as such that has had life—in this, differing widely from the Kunbîs of the Dekhan' (*b*).

A singular custom prevails among the Karwa Kunbîs throughout Gujerat of celebrating their marriages only on one particular day of the year. An order is issued by the chiefs of the tribe residing at the town of Oonjah, in the Puttun District, appointing a certain day, which is obeyed by the members of the caste everywhere.

(*a*) Report on certain sub-divisions of the Ahmedabad District, by Lieut.-Colonel Melvill. Bombay Government Selections, Vol. II, No X, p. 9.

(*b*) Memoir on the District of Broach, by Lieut.-Colonel Monier Williams, Surveyor-General, Bombay. Bombay Government Selections, Vol. I, No. III, p. 43.

### 4. *The Kolî and Mâchi Tribes.*

These tribes are inferior to the three preceding, in habits, intelligence, dress, style of cultivation, and in many other respects, showing in fact a marked difference in their civilization. They live in rude houses, wear very scanty clothing, are addicted to opium and spirits, and make no pretence to the decorum and respectability exhibited by the races already described. They content themselves commonly with the growth of rice, naglee, and jowaree. Many of these tribes are found on the sea-coast, where they pursue the occupation of fishermen, their wives cultivating the soil. By reason of their proneness to intoxication and to their privations, they are a short-lived people. The Kolîs are often tenants on the estates of Battellahs and Kunbîs.

The Kolîs of Broach bear an excellent character for the industry and skill which they exhibit in cultivation. Some of the finest villages in the Hansot *Pargannah* are held by Kolî head-men, and are peopled by the tribe. Drunkenness is very little known among the agricultural Kolîs.

These tribes are very numerous among the districts and principalities of the north of Gujerat.

See also the chapter on the Kolî tribes for further information respecting them.

### 5. *The Kalaparraj Tribes.*

This is a general term, and is applied to various dark-skinned inferior tribes, such as the Durio, Naiko, Chaudri, and others. The word '*kalaparraj*' is derived from *kala*, black, and *paraja*, a subject. These tribes once occupied the hill districts and the country at the foot of the *Ghauts*, from which they have migrated to Surat. They are bad cultivators, and are satisfied with meagre crops and coarse grain. In person, these races are small in stature, dark in color, and of well knit frame. They are expert in the use of bow and arrow, and in hunting game. Ignorant, superstitious, and almost destitute of religion, and at the same time poor, improvident, ill-clothed, and deep in debt to rapacious sharks of Banyans and Marwârîs. Their condition, if judged by European standards, is one of deplorable misery. They have no temples, no priests, and apparently no idols, though they sometimes reverence a tree, sometimes a stone, placed by nature in a curious position. The belief in witchcraft has such a powerful influence over their minds, that often the death of a child, a cow, or even of a few fowls, is sufficient to induce a whole family to forsake their fields and crops, and to make them return to the wilds of their native forest (*a*)

(*a*) Report on the Southern Districts of the Surat Collectorate, by A. F. Bellasis, Esq. Selections from the Bombay Government Records, No. II, New Series, pp. 1—6.

6. *Momun.*

The Momuns are Hindu converts to Mahomedanism, yet continue to preserve many of their Hindu usages. For example, marriage rites and other ceremonies are directed by Brahmans, as well as by Mahomedan Kazis. The women dress like ordinary Hindus, but the men are hardly distinguishable from the Borah tribe. They bear a good character as cultivators. There are many Momuns in the Ahmednuggur District.

7. *Satwârâ.*

These are properly gardeners, and when able to gain a livelihood by this pursuit do not engage like other agriculturists in field cultivation, but confine their labours to their own gardens, which are generally in the neighbourhood of towns and villages.

8. *Naroda.*

Professedly half-caste Rajpoots, descended from the slaves kept in the household and court of the rulers of Puttun in former times. The pure Rajpoots keep them at a distance, and treat them in a supercilious manner. They, however, dress like Rajpoots, eat their food in the same fashion, and often exhibit the fine features, for which Rajpoots are distinguished. The tribe only intermarry among themselves. They are a small community, and are found in Veerumgaum in one or two districts of Kattywar, and in Rhadunpoor, where their principal men reside. The population of the Khalsa villages chiefly consists of Narodas, who are solely engaged in the pursuit of husbandry. The appellation of the tribe is derived from *nar*, the yoke of a bullock (*a*).

9. *Jat.*

These seem to be a different race from the Jats of Scinde, although they derive their origin from them. The Scinde Jats are described as a degraded and miserable people, whereas the Jats of Ahmedabad are possessed of some noble qualities, and have rather a fine physique. They inhabit a tract called from them Jatwar, and are subject to a chief, residing at Bujjana. There is close intercourse subsisting between them and the Jats of Waraee, in Wuddeear. They are, for the most part, cultivators ; 'but in disturbed times they are notorious for the daring and destructive character of their predatory excursions.' These Jats form a confederation of themselves, being separated from neighbouring

(*a*) Report on the Veeramgaum Pargannah of the Ahmedabad District, by Colonel Melvill. Bombay Government Selections, Vol. II, No X, p. 79.

tribes ; and are in possession of twelve small villages. They have their own Kazi, who directs all their ceremonies as Mahomedans. Their dress is that ordinarily worn by the inhabitants of Jhalawar.

For information respecting the Jats of Scinde, see the chapter on the Tribes and Castes of that Province (*a*).

10. *Samejra.*

Like the last tribe, these are attached to the Mahomedan faith, and trace their descent from a tribe which originally came from Scinde. Indeed, they are sometimes said to have been slaves of the Jats, when the latter migrated to Gujerat. They are a small community, and inhabit a few villages near the Null.

11. *The Malik, or Sipahi Tribe.*

A tribe of Mahomedan cultivators in Broach. They are an industrious people, speaking the Hindustani language.

12. *The Saiyids.*

Another Mahomedan clan of cultivators, who are skilful and laborious in husbandry.

13. *The Khans.*

Also Mahomedan agriculturists. They are an industrious race, and dress like most other tribes following the same pursuit.

14. *Bharot or Bhat.*

In Gujerat many of this tribe are engaged exclusively in cultivation. In Broach, for example, they have as a people almost entirely abandoned the profession of genealogists, bards, story-tellers, and the like, for which the tribe is still famous in other parts of India, and devote themselves to agriculture. Individual Bhats, however, are undoubtedly still found in many villages pursuing their hereditary occupation. In Broach, the cultivating Bhats are most numerous in the Hansot *Pargannah.*

Formerly, the person of the Bhat was held peculiarly sacred. Bhat security was in common use in the revenue and judicial proceedings throughout Gujerat, from Dwarka to Surat, and was once almost the only species of security obtained from the chieftains of Kattywar, either for the payment of their revenue, or for

(*a*) Report on the Veeramgaum Pargannah of the Ahmedabad District, by Colonel Melvill. Bombay Government Selections. Vol. II, No. X, p. 76.

their good behaviour (*a*). In case of the chief, for whom the Bhat was security, not fulfilling his promises, the Bhat committed suicide.

15. *The Parsees.*

These are cultivators in a few villages in the Unklesur and Hansot *Pargannahs* of Broach, where they show themselves to be active and skilful husbandmen.

16. *Ahîr.*

The Ahîrs are very numerous in some parts of Gujerat.

SECTION II.—OTHER TRIBES.

1. *The Banya, or Trading Caste.*

These castes in Gujerat are similar to those existing elsewhere. They are merchants, bankers, brokers, money-dealers, shopkeepers, and the like. Their pernicious influence over the poor cultivators, to whom they are ever ready to lend money, is the same in this province as in all other provinces in India.

The Banyas of Gujerat are a frugal and temperate people, living frequently in lofty and spacious houses, and expending large sums on feasts and weddings. They are in religion mostly Srawaks, or Jains. The Gujerati language and character are used by Banyas in most parts of India, as well as by other branches of the mercantile community, and by all the Parsees.

2. *The Soni, or Goldsmith caste*; 3. *The Sutar, or Carpenter caste*; 4. *The Luhar or Blacksmith caste*; 5. *The Kumhar or Potter caste*; 6. *The Darzi, Sui, or Tailor caste*; 7. *The Dhobi, or Washerman caste*; 8. *The Hajam, Waland, Ghaija, or Barbar caste*, and other castes, are the same here, only in some instances, with different names, as in most other parts of India.

9. *Bhawaya.*

Comedians, who stroll about from village to village, exhibiting their performances.

10. *The Kâthees.*

These came from Kattywar, and are settled at Ranpoor and on the west of the Dhundooka *Pargannah*, where they occupy fifteen villages.

See the account of the Kâthee tribes of Kattywar.

(*a*) Report on the Western Peninsula of Gujerat, by Lieut.-Colonel Walker, Resident at Baroda in 1808. Bombay Government Selections, Vol. XVII, Part I, p. 277.

### 11. *The Kusbatees.*

These are Mahomedans, but descendants of two races. Some are pure Mahomedans of the Belooch and Pathân tribes. The rest are converts from the Parimar tribe of Rajpoots. Their ancestors came from Aboo to Kattywar, where one of their chiefs adopted the Mahomedan faith, and in the year 1480 received Ranpoor in Dhundooka, as a present from Mahmud Begura, the sovereign of Gujerat. His younger brother embraced the same creed, and was rewarded with the gift of Botad in Dhundooka, which being afterwards lost to the family, they removed to Dholka.

The Kusbatees are thus designated because they reside in a kasba or town, in contradistinction to rural chiefs. They possess about a dozen villages in Dhundooka, eighteen in Dholka, and eight in Choowal of Veeramgaum. They are found also in other parts of Gujerat. In the Ahmedabad District there are few Kusbatees of position and influence. "They are generally poor, broken down, and enervated by the constant use of opium, and seem wholly incapable of any useful exertion. Many of them in disturbed times entered the service of petty princes and chiefs; and were once considered a powerful body. They hold much free land, and generally enjoy immunity from taxation; but the only advantage they derive from such indulgence is a life of more complete indolence than they could otherwise afford to pass. Some are farmers; but for this occupation they have neither capital nor capacity" (*a*).

This tribe has three divisions, or *dehelas*, each of which being under the authority of a separate head-man. Some of them are employed as watchmen, to protect travellers or merchandise. As such they are faithful to their trust, and will fight desperately if attacked.

### 12. *Charun.*

This tribe is settled in the villages of Bodana, Charunkee, Goria, and Bela, of the Dhundooka *Pargannah*, Dholka, Kaira, Broach, and elsewhere. They much resemble the Bharots or Bhâts in their habits and pursuits; but are more frequently engaged in trade and money-dealing. Some of them are addicted to the use of intoxicating spirits.

### 13. *Gosaee.*

The Gosaees occupy four villages in Dhundooka.

(*a*) Report on certain sub-divisions of the Ahmedabad District, by Colonel Melvill. Bombay Government Selections, Vol. II, No. X, p. 9.

14. *Rawul.*

A small tribe found both in the Dholka and Dhundooka *Pargannahs.*

15. *Waswaiya.*

A numerous tribe in some parts of Gujerat, as Dholka and Kaira.

16. *Tragala.*

A tribe found in the Dholka Pargannah, and in Kaira.

17. *Chîpa.*

Dyers.—A small tribe in Dholka and Kaira.

18. *Baosar.*

Dyers.—A small tribe in Dholka and Kaira.

19. *Kachîa.*

A small tribe in Dholka and Kaira.

20. *Kaira.*

A small tribe in Dholka and Kaira.

21. *Garora.*

A tribe in Dholka.

22. *Vîa.*

A tribe in Dholka and in Kaira.

23. *Tapodhan.*

A tribe in Kaira.

24. *Chûnara.*

A small tribe in Kaira.

25. *Rebârî or Bharwar.*

Shepherds, goatherds, and camel-breeders, scattered about the province. They do not live in villages or towns. In manners, appearance, and dress, they differ greatly from the rest of the inhabitants. The Rebâris are very simple in their habits, and lead a perfectly rural life. There are many of the tribe in the level country of Jumboosur, Amod, Dehej, and Hansot, towards the sea, where pasturage is easily procurable. See also the section on this tribe in the chapter on the Tribes of Kattywar.

## 26. *Dher.*

This is a very extensive tribe scattered over several districts of Gujerat. Their duties are, "to carry the baggage of all travellers as far as the next village on the road; to act as village scavengers, and, occasionally, as village watchmen; to convey letters from the public functionaries and head-men to the next village, thence to be forwarded by a Dher or Bhangi of that place on the road to their destination. Money also, or other valuables, is sent in this manner with perfect safety; and they are intelligencers, and know well how to show boundaries" (*a*). "Spinning and weaving are principal occupations of the Dher; by which, and other means, they get a very good livelihood. In some villages, they pay a tax. The coarse cloth worn by all the cultivating classes, is manufactured by them. The Dhers in general are distinguished by a peculiar appearance of strength, activity, and energy. They have clean skins, and well made persons; and commonly speak better Hindustani than any of the other villagers, excepting the Bhangis. They drink liquor, and eat opium; but are rarely seen in a state of intoxication. The Dhers stand in the lowest division of the scale of Hindu caste; but the ties of caste are no less binding with them than with those who stand higher in that scale. Nor is the punishment of expulsion from caste less severe to them than to others. Upon the whole, they may be considered as on a footing with their fellow-villagers as to the enjoyments of life. There is scarcely an instance of a Dher of this part of the country entering into our regular battalions, which would be exchanging infamy, scorn, and degradation (if such be really their lot), for the road to promotion, distinction, and, comparatively, riches. The houses of the Dhers, Bhangîs, and Kalpas, commonly form a quarter of the village distinct from the rest" (*b*). This statement of Colonel Williams respecting the habits and vocations of the Dhers is interesting and important for its appositeness and clearness.

## 27. *Bhangî.*

The Bhangîs are a well-known tribe of outcasts in Northern India and other parts of the country. Their occupation everywhere seems to be the same, namely, that of scavengers. In Gujerat, they are below the Dhers in social rank, who will neither eat with them, nor intermarrry with them. The Bhangîs are usually employed by villages for the removal of filth, sweeping houses, and the

(*a*) Memoir on the District of Broach, by Lieut.-Colonel Monier Williams. Bombay Government Records. Vol. I. No. III, p. 46.

(*b*) *Ibid.*

like. They are also letter-carriers. Their habits are low. They will feed on the flesh of animals which have died a natural death. The language used by them is Hindustani (*a*).

28. *Kalpa.*

The Kalpas skin dead animals, and tan their hides. They are a low-caste race.

29. *Mochi.*

Shoe-makers and, generally, workers in leather. In the North-Western Provinces both Kalpas and Mochîs would be regarded as belonging to the caste of Chamârs.

(*a*) Hindu Tribes and Castes, by the Author. Vol. I. pp. 396, 397.

# CHAPTER XIII.

## THE TRIBES AND CASTES OF PAHLUNPOOR, RADHUNPOOR, WARYE, TERWARA, THURAD AND MORWARA, WAO, SOOEGAUM, DEODUR, SANTULPOOR AND CHARCHUT, BHABHUR, AND KANKRUJ.

SEC. I.—THE BRAHMANICAL TRIBES. SEC. II.—THE RAJPOOT TRIBES. SEC. III.—THE BANYA TRIBES. SEC. IV.—THE SHUDRA AND INFERIOR TRIBES. SEC. V.—THE MAHOMEDAN TRIBES.

THESE native states are combined together under one political superintendency, which bears the designation of Pahlunpoor, the first named. There are many tribes and castes scattered about these small principalities, the chief of which are the following :—

### SECTION I.—THE BRAHMANICAL TRIBES.

1. Audich.
2. Sahasra Audich.
3. Srimâlî.
4. Maiwârâ.
5. Omiwal.
6. Tappodan.
7. Lachora.
8. Srigar.
9. Mhor.
10. Raghar.
11. Pargîya.
12. The Sachora.

Many of these Brahmans cultivate the soil, and are lax in their religious observances. They are consequently little esteemed by Brahmans of other provinces in India.

The Tappodan are exceedingly lax Brahmans. They commonly marry women of other castes. Some are clever bricklayers.

### SECTION II.—THE RAJPOOT TRIBES.

The Rajpoots are extensive landowners, and boast of many chiefs of rank and wealth. Some take service as sepoys. The tribes are as follows :—

1. Parmar.
2. Solankhi.
3. Gohel.
4. Chaura.
5. Waghela.
6. Chauwan.
7. Rathor.
8. Dioli.

9. Rana.
10. Jhala.
11. Deora.
12. Dabi.
13. Doria.
14. Pararia.
15. Pîdar.
16. Borana.
17. Vinjcah.
18. Wanoli.
19. Osmat.
20. Kalna.
21. Golitar.
22. Waran.
23. Parar.
24. Jhareja.
25. Vîah.
26. Deochand.
27. Evara.
28. Tûar.
29. Balach.
30. Charadia.
31. Soir.
32. Dabellia.
33. Gosal.
34. Dor.
35. Mannana.
36. Kalma.
37. Blâs.
38. Umat.
39. Sora.
40. Sondal.

SECTION III.—THE BANYA TRIBES.

1. Vîsa Srimâlî.
2. Oswâl.
3. Pirwâl.
4. Dassa Srimâlî.
5. Pancha.
6. Wassawal } Nagra Banyas.
7. Dassawal } Nagra Banyas.
8. Wassa.
9. Paswal.
10. Vîsa Oswal.
11. Jattî } Priests, traders, and cultivators.
12. Sajî } Priests, traders, and cultivators.
13. Lohana. From Scinde.
14. Dassa Purwal.
15. Vîsa Purwal.

The Banyas are men of intelligence and wealth, and are merchants, traders, bankers, shopkeepers, and the like.

SECTION IV.—THE SHUDRA AND INFERIOR TRIBES.

*I.—The Kunbîs.*

1. Leora.
2. Anjuna.
3. Karwa.

The Leoras are an industrious class of cultivators, and are a thriving and respectable people.

The Anjunas are fond of spirits, and eat animal food. They are said to be "dissipated in their habits, indifferent cultivators, and, consequently, but little respected." The clan sets up a claim to a Rajpoot origin.

The Karwas are, like the Leoras, excellent cultivators. "In this caste, *marriages only occur once in ten or twelve years*; and as it is considered disgraceful to possess a grown-up daughter unmarried, the parents take care to avoid this disgrace by marrying their children, however young, even a few days after birth, when the time for the marriages of the caste arrives" (*a*).

*II.—The Bhats.*

These are genealogists, securities for chiefs, attendants on family and public ceremonies. Some are also bankers and money-lenders. Every Rajpoot and Koli chief has his family Bhat, "who keeps a record of his pedigree, and acts as referee in all matters connected with race or blood."

*III.—Charon.*

The occupation of the Charons is, in many respects, very similar to that of the Bhats.

*IV.—Targhalla.*

These are said to be of Brahmanical descent. They are strolling players, mimics, and the like; and are found at fairs and great public assemblages.

*V.—Bhan.*

Itinerant players, like the Targhallas. By abuse, and threatening to injure themselves, they extort money from timid persons.

*VI.—The Gosains, Wargis, Atîths, and Saniyasîs.*

Religious wandering mendicants. Some of them associate together here, as in other parts of India, in *maths*, or monasteries, to which lands are attached. Some are bankers and money-lenders. The occupants of the monasteries are celibates. The rest, however, may marry.

*VII.—The Kaprîs, Kamrias, Dakotras, and Turîs.*

Non-religious wandering mendicants.

*VIII.—The Koli Tribes.*

In these principalities many of the Kolis profess to have sprung from Rajpoots; and assert that they were degraded from their original position through

(*a*) Brief Notes on the Native States of the Political Superintendency of Pahlunpoor, by Major J. R. Keily, Political Superintendent. Bombay Government Selections, Vol. XII, pp. 59, 60.

intermarrying with Bheel women. They, however, retain their Rajpoot patronymics. The tribes are as follows :—

1. Rathor Kolis.
2. Waghela Kolis.
3. Solankhi Kolis.
4. Songharra Chauwan Kolis.
5. Debi Kolis.
6. Makwana Kolis.

Many of these are landed proprietors, and have possession of their estates free of tax and dues. "They have established rights over villages within their neighbourhood, termed Gîras, Vol, Rakopa, Lagat, and so forth, all a species of blackmail, founded in violence, and given by the weaker villages to purchase the forbearance of their more powerful neighbours" (*a*). Formerly, these Kolis were notorious marauders; but the habit has much diminished of late years. They are a numerous community.

*IX.—Sutar.* Carpenters.

*X.—Lohar.* Smiths.

*XI.—Sonar.* Goldsmiths.

*XII.—Kansara.* Copper- and Brass-smiths.

*XIII.—Kumhar.* Potters.

*XIV.—Ghânchi.* Oilmen.

*XV.—Darzi.* Tailors.

*XVI.—Ghanja.* Barbers.

*XVII.—Mochi.* Leather-sellers and Shoemakers.

*XVIII.—Khatri.* Dyers.

*XIX.—Champa.* Dyers.

*XX.—Mâli.* Gardeners.

*XXI.—Jagri.* Prostitutes.

*XXII.—Kalal.* Spirit-sellers.

*XXIII.—Dhobi.* Washermen.

*XXIV.—Rebâri.* Herdsmen.

*XXV.—Waghri.* Snarers of Game.

*XXVI.—Rawalia.* Donkey-keepers.

*XXVII.—Lohâna.* Traders, and camel-keepers.

(*a*) Brief Notes on the Native States of the Political Superintendency of Pahlunpoor, by Major J R Keily, Political Superintendent. Bombay Government Selections. Vol. XII. pp. 60, 61.

*XXVIII.—Bajjania.* Basket-makers.

*XXIX.—Dher.* Mat-makers, preparers of leather, &c.

*XXX.—Bhoî.* Bearers, and fishermen.

*XXXI.—Orh.* Well-diggers (*a*).

*XXXII.—The Bheel Tribes.*

These are regarded by the Kolis as greatly inferior to themselves. Their estates pay no tax. They have no chiefs like the Kolis. Formerly, the Bheels were incorrigible thieves.

*XXXIII.—Naroda.*

A numerous class of cultivators, who have lost caste by marrying women of lower rank than themselves.

*XXXIV.—Ahîr.*

Numerous in Santulpoor and Charchut. They are good cultivators.

## SECTION V—THE MAHOMEDAN TRIBES.

1. *The Sayids.*

These are chiefly from North-Western India. Those in Pahlunpoor came there in 1698 in the train of Diwan Kamal Khan, when expelled by the Rathors from Jhalore.

2. *The Sheikhs.*

Like the Sayids, these originally came from North-Western India. It is customary with them to prefix to their names the province or state from which they originally proceeded, as Behâri, from Behar ; Nagori, from Nagore. Those who have sprung from Rajpoots adopt Rajpoot tribal names for patronymics, as Rathor, Chauwan, Parmar, and the like.

3. *The Borahs.*

This tribe came originally from Arabia. They speak Arabic, and read and write that language, and are industrious traders.

4. *The Pathâns.*

These are of Afghan origin, and are called after the tribes to which they belong, or after the country from which they have come, as Multani Pathan, Moghul Pathan, Belooch Pathan. Some are landed proprietors.

(*a*) Brief Notes on the Native States of the Political Superintendency of Pahlunpoor, by Major J. R. Keily, Political Superintendent. Bombay Government Selections, Vol. XII, p. 61.

5. *The Mihmâns.*

This tribe is said to be descended from the Lohana Banyas of Scinde. They are industrious traders, like the Borahs.

6. *The Mohmans.*

Descended from Hindu Kunbîs. "They are most industrious cultivators; are generally in good circumstances; and, from their intelligence, are held in great respect by the community" (*a*).

7. *The Raojis.*

Traders.

8. *The Teniâris.*

Traders.

9. *The Jats.*

Originally came from Scinde.

10. *The Raomas.*

Originally Hindus.

(*a*) Brief Notes, by Major J. R. Keily. p. 58.

# CHAPTER XIV.

## TRIBES AND CASTES OF COORG.

I.—THE AMMA, OR AMMAKODAGA, OR KAVERI BRAHMANS. II.—THE KODAGAS, OR COORGS. III.—THE AIMBKULAS, OR GOLLAS. IV.—THE HEGADES. V.—THE AINY, OR BADIGE TRIBE. VI.—THE KAVATI TRIBE. VII.—THE PALEYAS. VIII.—THE KURUBA TRIBES. IX.—THE YERAWAS. X.—THE MEDAS. XI.—THE HOLEYAS.

A brief, clear, and well-arranged account of these tribes and castes has been drawn up by the Rev. G. Richter, at the request of the Mysore Government. This has been executed with such taste and skill, that I have deemed it advisable to introduce it into this work with but little alteration.

### *I.—The Amma, or Ammakodaga, or Kaveri Brahmans.*

The Ammakodagas live principally in the south-western parts of Coorg, and are the indigenous priesthood, devoted to the worship of Amma, the Kaveri goddess. They are of a quiet, unobtrusive character ; do not intermarry with other Coorgs ; and are, generally speaking, inferior to them in personal appearance and strength of body. Their number is about fifty. They are unlettered, and devoid of Brahmanical lore. Their diet is vegetable food only ; and they abstain from drinking liquor. There are very old men among them of more than seventy years of age. The dress of the men and women is similar to that of the rest of the Coorgs.

### *II.—The Kodagas, or Coorgs.*

The Coorgs are the principal inhabitants of Coorg, and lords of the soil. From among them the native officials are chosen. Their principal occupation is agriculture and hunting. They disdain all low and menial labour, and show but little taste for learning, as they have been illiterate for ages, and without the means of education until lately. They are of a warlike, fierce, and revengeful character, and of proud and manly appearance. Their stature is tall ; and they are muscular and broad-chested. Their complexion is rather fair to light brown, with dark brown to black eyes, and black straight hair.

They live on vegetable and animal food, beef excepted ; and are particularly fond of game and pork, with plentiful libations of brandy, the use of which has greatly increased of late, and drunkenness in consequence. Though much subjected to fever, the Coorgs are generally healthy, and live to a great age. There are still men alive who were present at the fall of Seringapatam.

Their religious observances are very superstitious. The principal are: 1, demon-worship ; 2, worship of the dead ; and 3, worship of Amma, the goddess of the Kaveri Brahmans, to whom they offer fruit and money. The worship of the demons and of the dead is accompanied by sacrifices of fowls and pigs.

The dress of the Coorgs is peculiar and very becoming, and is well adapted to the cold and wet climate. The men wear a long white or blue coat, held together with a red sash, in which the never-failing Coorg knife is inserted. The head is covered with a kerchief or turban. Their weapons are a small and large knife, and a matchlock gun. The proudest ornament of the men is the gold medal given to them by the British Government for services rendered in 1837 when quelling an insurrection. Some men wear on festive occasions the peculiar komba-topi, or horn-shaped hat, a precious gift of the late Rajah to distinguished warriors. It is made of red cloth, and has a double band round it. The two horns and the cockade are of solid gold.

The Coorg women are decently dressed. Over a white or light-blue jacket the blue or white *shire* tied together over the left shoulder, and a cross-barred red kerchief of good size lightly knotted at the back, form a pretty head-dress. Gold and silver chains, earrings, nose and finger rings, are the common ornaments.

### *III.—The Aimbkulas, or Gollas.*

Herdsmen. There are but six families of the Aimbkula caste in Coorg. They are cultivators, and conform in every respect to the Coorgs in their mode of life, and in superstitions and festivals, but are of inferior rank. They dress also like the Coorgs ; but the latter do not eat or intermarry with them. In appearance and complexion they are not so well favoured as the Coorgs; and are also less keen in warlike pursuits.

### *IV.—The Hegades.*

A tribe of cultivators. Of the Hegades there are but fifty families now in Coorg. They are emigrants from Maliyalim, and have principally settled in Yeddenalkunaad, in the south of Coorg. In dress, mode of life, and worship, they conform to the Coorgs ; but are not acknowledged as equals by the

latter, who do not eat or intermarry with them, and in their company the Hegades must sit on the ground, whilst the Coorgs occupy chairs. They are independent cultivators. In appearance and complexion they resemble the Coorgs.

### *V.—The Ainy, or Badige Tribe.*

Workers in wood and iron. This tribe furnishes Coorg with its smiths and carpenters. There are about thirty families of them in the country. In all respects they are like the Coorgs, with one exception, namely, that of intermarriage with them.

### *VI.—The Kâvati Tribe.*

There are only a few families of this tribe in Yeddenalkunaad, who were emigrants from Mysore in Hyder Ali's time. They have also conformed themselves to the Coorgs in their dress and habits; but the latter preserve the same distance from them as from the other tribes. In bodily strength and appearance the Kâvatis are inferior to the Coorgs. Their complexion also is darker, and their features are more pointed.

### *VII.—The Paleyas.*

Farm labourers. The Paleyas have come from the Tulu and Malayalim country into Coorg, where they are now settled; some being dependant on the Coorgs, others cultivating their own little farms. Some dress like Coorgs; others in the fashion of the low-country. Their occupation is the cultivation of the soil, and the manufacture of mats and umbrellas.

The habits of this tribe are like those of the Coorgs, while their mode of worship is similar to that observed by the Tulu people. They have no idols, however. The names of their deities are Guliga, Khorti, and Calurti. In complexion they are of a dusky, light brown, with brown eyes, and straight black hair.

Whilst all the tribes previously described speak the Canarese and Kodaga languages, the latter being a mixture of Malayalim, Canarese, and Tamil, the Paleyas speak Tulu.

### *VIII.—The Kuruba Tribes.*

The Kurubas are divided into two tribes, called the Jenu-Kuruba and Betta-Kuruba.

#### 1. The Jenu-Kuruba.

These live in the dense jungles of Mysore; about which they wander from place to place gathering honey. They worship the goddess Kâli, whom they

invoke while eating their meals, and to whom once in the year they sacrifice a fowl. They eat both vegetable and animal food, excepting beef; and are expert in the use of the bow and arrow. They have a wild appearance, but are timid and harmless.

2. The Betta Kuruba.

The Betta Kurubas hold no intercourse with the Jenu Kurubas, yet like them reside in the dense forests. Their occupation is the manufacture of baskets, mats, and umbrellas. They worship Kâli. Their appearance is wilder than that of the other tribe. Their features are broad, their cheek-bones prominent, their lips thick, their hair is woolly, and their complexion varies from dark brown to black. Their diet is like that of the Jenu-kurubas. Both tribes speak Canarese.

### *IX.—The Yerawas.*

Slaves.—The Yerawas are emigrants from Malayalim, and live chiefly in the southern part of Coorg as slaves in the Coorg families, to whose mode of life and worship they have conformed themselves. Like them they eat no beef; and are therefore to be classed above the Holeyas and Medas. They dress similarly to the Coorgs; and are strong and diligent labourers. In features and complexion they resemble the Kurubas.

### *X.—The Medas.*

The Medas are an independent tribe scattered over the Coorg country, subsisting on the produce of their handicraft, which is the manufacture of umbrellas. They dress like Coorgs, but in poorer style. Their religion consists of the worship of demons and of the goddess Kâli. They eat all kinds of vegetable and animal food, not excluding beef. In complexion they are sallow with straight black hair. They are a quiet, inoffensive people, long-lived, but not vigorous and robust.

### *XI.—The Holeyas.*

Slaves.—The Holeyas are found in Coorg houses all over the country, where they perform every description of menial work. Moreover, they belong to Coorgs as members of the 'domestic institution.' The tribe has two branches: 1*st*, the Kembati, or Kodaga-speaking Holeyas; and 2*nd*, the Badga, or Canarese-speaking Holeyas. These dress differently. All, however, eat the same kinds of food,

vegetable and animal, including beef. They worship Ryappadevaru and Jamants, or Kâli, once every month; and once in the year sacrifice a pig or a fowl. They are a poor and ignorant people, of dark complexion. From among them, but principally from the liberated Holeyas of the late Maharajah, the German missionaries have gathered a Christian community, and have located them in the new village of Anandapur, in Amuttunaad (*a*).

(*a*) Descriptive Sketch of the various Tribes and Castes in the Province of Coorg, by the Rev. G. Richter, Basil Mission, Mercara.

# CHAPTER XV.

SECTION I.—THE BHEEL TRIBES OF KHANDESH.

I.—THE TARI TRIBE. II.—THE HIRDHI TRIBE. III.—THE NAHAL TRIBE. IV.—THE BHEEL TRIBE. V.—MATWARI. VI.—BARDA. VII.—DORIPI. VIII.—KHOTIL. IX.—DAUNGCHI. X.—MAUCHI. XI.—PARVI. XII.—WALVI. XIII.—WASAWA. XIV.—WARALA. XV.—POWERA.

SECTION II.—THE BHEEL TRIBES OF AHMEDABAD AND REWA KANTA.

I.—THE BARIA TRIBE. II.—THE KANT TRIBE. III.—THE PAGGI TRIBE. IV.—THE KOTWAL TRIBE. V.—THE NAIKRA TRIBE.

## SECTION I.—THE BHEEL TRIBES OF KHANDESH.

WHETHER the Bheels be numbered among the aboriginal tribes of India or not, it is indisputable that they have existed in the country from a remote period. Certainly their habits and characteristics, and the barbarism and lawlessness they maintained for many ages, lead to the supposition that they belong to the original races of the Indian Peninsula, which have never amalgamated with the Hindus, but have always striven to retain their independent and separate national existence. The Bheels are often alluded to by Mahomedan historians of Gujerat and Malwa, as a powerful tribe occupying the hills and forests of Mewar and Udaipur under their own chiefs; from which position they were eventually driven out, and gradually found their way into Khandesh and its vicinity, where they are now settled in considerable numbers. The most ancient native records of Khandesh speak of them as a small and scattered people, spread over the northern boundary of that province. They cannot all be regarded, therefore, as indigenous to that part of the country; but many of them, perhaps the larger portion, have probably come from other tracts. Their villages in Khandesh are interspersed among the hilly regions of the Satpura, Vindhya, and Satmulla Ranges, and the jungles on either side of the Mhye, Narbuddha, and Taptee rivers. They are chiefly congregated in Bauglan, and in the district to the north and north-west.

Respecting the Bheels of this portion of Khandesh, as they were thirty-five years ago, Captain Graham, then commanding the Bheel Corps in Khandesh, states, that they were not so degraded as those inhabiting other divisions of the country,

and had been brought more under the influence of civilization; that they had acquired, to some extent, habits of industry; and that having become possessed of property in land, they began to feel the obligations which such possessions imposed upon them, and were anxious to live in peace with their neighbours. "The most restless and troublesome," he remarks, "are those dwelling immediately at the foot and amidst the recesses of the surrounding ranges, who, at different periods, have either usurped, or have been entrusted with, all the passes leading into the country, and till lately have held charge of many of the most important fortresses in the plains. Their hive-like habitations formerly crested the top of each isolated hill, where approach from every side was easily defended, or immediately discovered. These hovels, not reared for permanent occupation, but hastily put together, to be crept into for a few months or weeks, were without regret abandoned on any occasion that induced the occupants to shift their quarters. Roving and restless by disposition, and skilful hunters by necessity, the woods and jungles supplied them with roots, berries, and game; a successful forray filled their stores to overflowing; and, as every man's hand was lifted against them, so the measure of wrath was fully returned by the tribe, whose powers of mischief far exceeded those of their oppressors, and whose habits and locations enabled them to bid such a lengthy defiance to so many governments. The more civilized generally apply the term Bheel to all who lead a lawless life, and reside in a remote jungly country; but the name is given to many who do not acknowledge it" (*a*).

The Bheels are now a mixed people; but the true, or original, race, says Captain Rose, "is easily distinguished by the dark colour, diminutive size, prominent cheek-bones, large nostrils, activity, powers of enduring fatigue, and rare qualifications for the chase" (*b*). The inferiority of stature of the primitive tribes is probably caused by hard and scanty fare.

Formerly, the country of the Bheels was a scene of lawlessness and anarchy. Licentious, superstitious, addicted to drunkenness, and leading a wild, vagabond life, they submitted to no control, but plundered all other tribes within their reach, levied heavy blackmail on travellers, and often banded together in large numbers, and, with astonishing intrepidity, mingled with the cruelty and bloodthirstiness of savages, eagerly waged war with any force sent against them. On one occasion the Guicowar despatched an army of ten thousand men to subdue them; but

(*a*) Sketch of the Bheel Tribes of the Province of Khandesh, p. 2, by Captain D. C. Graham, Commanding the Bheel Corps in Khandesh.

(*b*) Report on the Bheels, by Captain Rose, Commandant of Khandesh Bheel Corps. Bombay Government Selections, Vol. X, p. 226.

instead of accomplishing their purpose they were driven from the land with confusion and ignominy. When Bajee Rao, on the death of Nana Furnavese, became Peshwa, and Jeshwant Rao Holkar organized a rebellion, and the province of Khandesh was thrice overrun and devastated by marauding armies, the Bheels availed themselves of the opportunity offered, and wandering about the country in strong bodies, committed the most violent excesses, and brought it to desolation and ruin.

In 1818, when the province came under British rule, "anarchy and lawless occupation had reached a fearful height, and murder and rapine stalked openly and unrestrainedly through the land. Fifty notorious leaders infested this once flourishing 'garden of the west,' and their commands were implicitly obeyed by upwards of five thousand ruthless followers, whose sole occupation was pillage and robbery, whose delight alone consisted in the murderous forray, and whose subsistence depended entirely on the fruits of their unlawful spoil. Smarting also under the repeatedly broken pledges of the former native government, and rendered savage by the wholesale slaughter of their families and relations, the Bheels were more than usually suspicious of a new government of foreigners, and less than ever inclined to submit to the bonds of order and restraint. From Kokurmonda to Booranpur, the whole range of the Satpura mountains teemed with the disaffected. The Satmulla and Ajunta Bheels, under thirty-two leaders, were in arms, in numerous parties, carrying fire and sword over the southern parts of the province; and the work of desolation was urged with a bloody hand through the entire range of the Western Ghauts. The roads were impassable; villages in every direction were plundered, and murders daily committed; and cattle and hostages were driven off from the very centre of the province" (*a*). Such was the calamitous condition of Khandesh when it came into our hands.

Two widely different kinds of policy were adopted towards the refractory Bheels, which well deserve consideration. The first was, that of coercion by the slaughter of leaders, by 'banishment, imprisonment, the lash, and the gibbet,' accompanied by alternations of conciliatory measures, abandoned, if not soon successful, for the punitive remedy, which was equally unsuccessful. The second was, that of gentleness, kindness, and persuasion solely—a policy which tamed these savage barbarians, and proved wonderfully successful. "The main features in this theory of reformation were, the awarding of strict justice to an oppressed race; the overthrow of the patriarchal authority of the naicks (hereditary headmen), and the substitution in their stead of a European chief, who should be equally

(*a*) Sketch of the Bheel Tribes of the Province of Khandesh, p. 2, by Captain D. C. Graham, Commanding the Bheel Corps in Khandesh.

respected and obeyed, and whose commands and precepts would prove of a very different nature to those which had heretofore emanated among the hills; the conciliatory character and talent of the officers to be employed; the judicious selection for the new military body of the wild unruly spirits who disdained the toil of honest labour, and the settlement among colonies of the more staid of the society; the provision of a comfortable maintenance for every one; the re-establishment of the ancient village Bheel police; and above all the mild and liberal though firm spirit of the existing administration, which encouraged with generous assistance the well disposed, exercised a wholesome control over the evil-doers, and whose measures, under the new arrangement, were equally certain of being promulgated and enforced by unbiassed servants" (*a*). "A free pardon was granted for all past crimes to those who surrendered at discretion; waste lands were allotted rent-free for a term of twenty years, wherever the naicks and their followers proposed to settle; and an ample grant of money for clothes and subsistence, together with animals and implements of cultivation, were allowed during the period when the rude husbandman was under proper instruction, to make the earth yield up her treasures for his own support" (*b*).

At first it was difficult for the Bheels, accustomed to look with a suspicious eye on the proceedings of all other races with which they came in contact, to believe in the good faith of the British Government. Gradually, however, their confidence was gained. Yet it was a hard matter for a tribe, which had been engaged for so many years in rapine and debauchery, to settle down to peaceable pursuits. Much depended on the tact and judgment of the English officials. Captain Outram freely associated with them, and went about unattended. "Indulging the wild men with feasts and entertainments, and delighting all by his matchless urbanity, Captain Outram at length contrived to draw over to the cause nine recruits, one of whom was a notorious plunderer, and had a short time before successfully robbed the officer commanding the detachment which had been sent against him. This infant corps soon became strongly attached to the person of their new chief, and entirely devoted to his wishes. Their good-will had been won by his kind and conciliatory manners; while their admiration and respect had been thoroughly roused and excited by his prowess and valour in the chase" (*c*). Slowly, but surely, the happiest results of this excellent policy were

(*a*) Sketch of the Bheel Tribes of the Province of Khandesh, Part II. pp. 6, 7, by Captain D. C. Graham. Commanding the Bheel Corps in Khandesh.

(*b*) *Ibid*, p. 7.

(*c*) *Ibid*, p. 8.

attained. The Bheels themselves were organized into an invincible corps for establishing order in the province, and for subduing their own clans. The lands were again cultivated, and began to assume that appearance of prosperity which now so conspicuously distinguishes it.

The Bheel, who has conformed to the new administration, has experienced a new birth. He has been completely changed, and has entered on a new career. "He feels a relish for that industry," says Captain Graham, "which renders subsistence secure, and life peaceful and happy. He unites with the ryot in the cultivation of those fields which he once ravaged and laid waste; and protects the village, the traveller, and the property of Government, which were formerly the objects of his spoliation. The extensive wilds, which heretofore afforded him cover during his bloody expeditions, are now smiling with fruitful crops. And population, industry, and opulence, are progressing throughout the land. Schools have been introduced for the benefit of the rising generation; and the present youth, inured to labour, and sobered by instruction, have lost the recollection of the state of older times, when, from their insular position, the tribe alone retorted vengeance and hatred upon their oppressors" (*a*).

Many of the Bheels have dropped the appellation by which they were formerly known, and have chosen others more consonant, in their estimation, with the usages of civilized life, which they have of late years adopted. Some of their tribes and clans, which still adhere more or less to the rude habits which once characterized the entire race, are as follows :—

### *I.—The Tarî Tribe.*

These occupy the country from Arrawud to Boorhanpur, to the north-east of Khandesh. They are of large stature, with a somewhat fair complexion, which probably they owe to inter-marriages between their ancestors and Mogul colonists who settled among them. The Tarîs were converted to the Mahomedan faith in the reign of the emperor Aurungzebe.

### *II.—The Hirdhi Tribe.*

The Hirdhi, like the Tarîs, are Mahomedans, and are found on the Ajunta range of hills, in Jamnair and Burgaon. They are said to be a discontented and quarrelsome people, and difficult to manage.

(*a*) Sketch of the Bheel Tribes of the Province of Khandesh, Part II, pp. 6, 7, by Captain D. C. Graham. Commanding the Bheel Corps in Khandesh, p. 13.

### *III.—The Nahal Tribe.*

These are a barbarous race, "perfectly wild among the mountains, and subsisting chiefly on roots, fruits, and berries. They court no intercourse with others; and dwell in the unrestrained freedom and hardship of an utter savage existence. Marriage contracts, as well as all religious ceremonies, are entirely dispensed with; and the assorted pair are free to live together whilst they choose, or separate at pleasure and convenience. The infant accompanies its mother to her next abode; but the grown up children remain with the father. The Nahals are dark and diminutive in stature; and their features are exceedingly ill-favoured. A few of this tribe cultivate a little grain among the ashes of the burnt boughs of the forest, or barter the produce of their jungles for cloth; but they are very seldom to be met with beyond the immediate bounds of their unhealthy location" (*a*).

### *IV.—The Bheel Tribe.*

The term 'Bheel' is one specially applied to a multitude of families scattered about the province of Khandesh in every direction, and having no other designation, and no pronominal prefix. They are lazy, improvident, and proud; are destitute of the smallest inclination to work for their livelihood; and consider that they are the only legitimate representatives of the Bheel race, and that those who are industrious and honest, are a degenerate people, devoid of spirit and honour.

### *V—VII.—The Matwârî, Barda, and Doripi Tribes.*

These tribes inhabit the hilly regions of the north-west, about Akrany and Dhergong, which they cultivate to some extent. They also manufacture various kinds of baskets.

### *VIII.—The Khotil Tribe.*

A wild race of the Satpura Range. They bring down to the plains wax and gum gathered in the forests, and receive grain and other products in exchange.

### *IX.—The Daungchi Tribe.*

The natives of the Daung, below the Western Ghauts, bear the designation of 'Daungchi.' They are the most uncivilized and unreclaimable of all the Bheels, 'with intellect barely sufficient to understand, and totally unequal to

(*a*) Sketch of the Bheel Tribes of the Province of Khandesh, Part II, p. 3, by Capt. D. C. Graham, Commanding the Bheel Corps in Khandesh.

comprehend, anything beyond the most simple communication.' They are a stunted and sickly race, superstitious, poor, and miserable, and so extremely degraded as to have well nigh lost the perception of the distinctions of virtue and vice, of good and evil (*a*).

*X.—The Mauchi Tribe.*

*XI.—The Parvi Tribe.*

*XII.—The Walvi Tribe.*

*XIII.—The Wasawa Tribe.*

*XIV.—The Warala Tribe.*

*XV.—The Powera Tribe.*

These six tribes inhabit the western districts of Sooltanpore and Nundoorbar, a wild, unhealthy, and thinly inhabited part of the province; the Rajpeepla territory beyond, on the confines of Gujerat; and a portion of the district of Surat. They are very different in many respects from most of the tribes previously described; so that it is difficult to find any common ground of affinity by which they may be brought under the designation of Bheel, the term applied to them all. It is highly probable that they are the aboriginal inhabitants of the land. These tribes display remarkable differences of character, which are perpetuated by social exclusiveness, preventing inter-marriages among some of them (*b*).

SECTION II.—THE BHEEL TRIBES OF AHMEDABAD AND REWA KANTA.

These tribes differ greatly from those of Khandesh and Malwa. The tract which they chiefly inhabit, and where they are now a numerous body, was, prior to the Mahomedan conquest of the country, according to common tradition, covered with Rajpoot families, to the exclusion of all other races. It is open to question whether this tradition is worthy of entire credence. Yet, even granting that it is so, it remains to be explained how it occurred that powerful Rajpoot clans gave place to a semi-barbarous population of Bheels. The explanation given by the natives themselves, and maintained by some English writers, that the Rajpoots were transformed into Bheels, that is, that a civilized people of royal blood, with a pedigree extending back for fifty generations, abandoned their

(*a*) Sketch of the Bheel Tribes of the Province of Khandesh, Part II, p. 3, by Capt. D. C. Graham, Commanding the Bheel Corps in Khandesh.

(*b*) Report on the Bheels, by Captain Rose. Bombay Government Selections, Vol. X, p. 227.

splendid historical associations, and were content to become a rude, wild, despised, and nameless race, needs stronger evidence to command intelligent belief than that usually adduced. The tale prevalent among the natives is, that water was inadvertently drunk by a Rajpoot from the hands of a Bheel, whereby not only himself, but all the Rajpoots of the whole region, were degraded to the rank of Bheels. Another legend is, that the Rajpoots under Mahomedan rule, becoming outlaws and robbers, formed themselves into a separate class, and adopted the designation of Bheel. Those who advocate the idea that the modern Bheels of Gujerat are degraded Rajpoots, accept one or other of these fables as genuine. They are held in much respect in certain parts of the province. There are persons who regard them and the Koli tribes as aborigines in Gujerat—a question of much interest and importance, yet difficult to settle.

Some of these Bheel tribes are as follows :—

*I.—The Baria Tribe of Satûmbah—Ballasinor Pargannah.*

*II.—The Kant Tribe, of Gabut.*

*III.—The Paggi Tribe.*

*IV.—The Kotwal Tribe.*

*V.—The Naikra Tribe.*

The Barîas are generally regarded as the leading tribe of the Bheels ; but the Kants also lay claim to this distinction. The words *paggi* and *kotwal* properly designate offices ; but among the Bheels they represent two separate tribes. Marriages commonly can be arranged between members of any two tribes, showing great social intercourse and union between them all. Some of the chiefs, however, are somewhat restricted in their selections, and can only intermarry with certain families (*a*).

The character and habits of these Bheels, as portrayed by an intelligent observer, apart from ethnological difficulties, would alone stamp them as a separate race, and in no way connected with the proud, high-spirited, and prosperous Rajpoots, who have always been the leaders of native society in every province and district in which they have established themselves. "The Bheels are a poor, ill-favoured race," remarks Colonel Melvill, "immoderately addicted to drinking, a propensity which the cheapness of the *mowra* liquor enables them to indulge. They will also eat opium to excess whenever possessed of the means

(*a*) Report on the Puranteej, Hursol, Morassa, Bayur, and Veerumgaum, sub-divisions of the Ahmedabad District, by Lieut.-Colonel Melvill. Bombay Government Selections, Vol. II, No. X, p. 11.

of buying it. They are of course expert thieves; but, unless provoked by opposition, seldom add murder to robbery. This is a point of difference between them and the Bheels of Wagur, who have the character of being rather blood-thirsty. They eat all manner of flesh, excepting the cow and the nilgae; and in this they again differ from their neighbours of Wagur, who eat the flesh of the cow without scruple. Buffaloes, however, are slaughtered without ceremony, and are often stolen for the purpose of being eaten. The Bheels are passionately fond of the *muhora* berry; and when in season, live almost entirely upon it. They dry it, and store it up, dressing it in messes mixed with a portion of coarse grain. It is said to be a very invigorating diet, and the trees are preserved with great care. The dexterity evinced by every Bheel in tracing footsteps, is very astonishing. They seem to have an instinctive habit of watching the ground upon which they tread; and a man will stop while at a rapid pace, and show the foot-print of a tiger or other wild animal, where the impression is scarcely perceptible without attention, even when pointed out. In this art they greatly excel the Puggees of the more settled districts, whose skill; however, it is boasted, generally fails after the first or second mile" (*a*).

These tribes are great adepts at thieving cattle, grain, clothing, and other property. The practice known as *kâlî chitri*, once so prevalent among them, is exceedingly pernicious. Cattle stolen by the Bheels were taken to a large village in the neighbourhood, whither the proprietors traced the animals, recognized them, and instead of handing the thieves over to the police, to be tried and punished for their crime, made an arrangement with them for the payment of a certain sum, and the restoration of the property. Thus few complaints were made to the authorities, although such robberies were of constant occurrence. The aggrieved parties preferred to make a composition of this nature, to spending time and money in prosecuting the offenders in a distant court (*b*).

The Bheels, however, of this province have undergone of late years a great change for the better. 'Open violence is quite unknown, and they have seriously betaken themselves to agriculture.' This improvement in their condition and habits agrees with what has taken place among other Bheel tribes elsewhere.

The territories of Baria and Chota Oodepoor, in Rewa Kanta, were infested by a class of Bheels, known as Naikras, of peculiarly savage and predatory habits. Major Wallace, the Political Agent in 1854, speaks of them as barbarians, noto-

(*a*) Report on the Puranteej, Hursol, Morassa, Bayur, and Veerumgaum, sub-divisions of the Ahmedabad District, by Lieut.-Colonel Melvill. Bombay Government Selections, Vol. II, No. X, pp. 10, 11.



(*b*) *Ibid*, p. 13.

rious for the wildness of their ways. He states, that their numbers were not great; but as they inhabited generally the most remote and impervious jungles, it was not easy to form even an approximate estimate of them. In 1838, their depredations had become so daring, that a force was sent against them; since which time they have been more orderly (*a*).

(*a*) Historical Sketch of the Native States of Rewa Kanta, by Major Wallace, Political Agent. Bombay Government Selections, Vol. IX, No. XXIII, p. 6.

# CHAPTER XVI.

## TWO TRIBES OF THE SATPURA HILLS.

I.—THE PAURIA TRIBE. II.—THE WARALEE TRIBE.

THESE hills are from sixteen hundred to two thousand five hundred feet in height above the plains, and form the watershed between Khandesh and the valley of the Narbuddha. For fifty miles they separate the valley of that river from the valley of the Taptee, and then to the west of Torun Mal separating into two ridges constitute the external barriers of the high land lying between. On the plains below they are surrounded by a broad belt of unhealthy forest land; so that their inhabitants are cut off from intercourse with the people of the low country, and thus retain their primitive simplicity and customs unbroken. They are an aboriginal race, with religion and manners peculiar to themselves. They cultivate the valleys and slopes, and possess large numbers of cattle, buffaloes, and goats, but no sheep or pigs. The hills are low enough for the growth of the palm-tree; but the natives seem to be unacquainted with the art of distilling its juice, which, unfortunately, is so freely practised in every other part of India. Moreover, although cooking their food and, therefore, knowing some of the uses of fire, yet a light is never seen in their dwellings. These hill-men are divided into three tribes—the Pauria, the Warâlee, and the Bheel; the former two being confined to the Akranee and Katee Hills, while the last are found in the forests at the foot of the hills, and between them and the River Taptee.

### *I.—The Pauria Tribe.*

In point of intelligence and industrious habits the Paurias are superior to the two other tribes, and hold no social intercourse with them. They are represented to be "usually short and slightly built. Their features bespeak great intelligence and good nature. Their physical type differs materially from the Hindu, the features being more flat, with low, round foreheads, wide nostrils, and thicker lips. They wear moustaches, but pluck out the beard. They usually

wear a pair of large silver earrings; the weight frequently drawing down the lobes. The women are stout and buxom, and when young are very comely. Their features present much greater variety of expression than amongst the Hindus. They are usually much fairer than the peasants of the plains, probably from their not being required to perform so much outdoor drudgery as the latter" (a). While better clothed than the Warâlee women, they nevertheless adopt their custom of leaving the upper part of the person above the waist exposed. The Pauria women are treated with respect and honour by the other sex, and are never employed to work in the fields. Yet they gather *charoolee* nuts, and pluck flowers from the *mohawa* tree, from which arrack is distilled.

The marriage ceremony observed by the Paurias, remarks Lieutenant Rigby, who has written a singularly lucid and pertinent account of these hill tribes, "is never performed until both parties have arrived at maturity. The young men are generally permitted to choose for themselves; and these are perhaps the only people in Western India amongst whom love has any share in forming the marriage tie. A sum varying from forty to one hundred rupees must be paid by the youth or his parents to the father of the girl, who lays out one-half of it on the bride's trousseau. If the lover be unable to pay the amount demanded, he binds himself to serve his future father-in-law during a period of eight or ten years, becoming what is termed 'ghor jowai.' During this time he resides with the family of his intended; and the parents usually permit the marriage to take place when half the period for which he has bound himself has expired. Thus daughters, being a source of profit to the parents, are greatly prized, and treated with much consideration. Polygamy is very common; and those who can afford it, have three or four wives. Widows are allowed to remarry, the parents receiving a second dowry from the husband. Marriages are only celebrated during the months of Phagun and Baisakh (March and May). The father of the youth first demands the damsel of her father. If he agrees, the price demanded is paid. This is called *dija*. The father of the youth then brings a large jar of liquor to the girl's house and sprinkles some of it on the floor. The elder of the village is then summoned to perform *pûja* (idolatrous worship) with the liquor, for which he receives two pice (three farthings). Offerings of rice, *kodra* liquor, &c., are then made to the deity Bawa Kûmba. The following day the bride and bridegroom are covered with turmeric, and the latter goes in procession, with music and dancing, to demand his bride of her parents. She is

(a) On the Satpoora Mountains, by Lieutenant C. P. Rigby. Transactions of the Bombay Geographical Society, Vol. IX, p. 75.

brought out and seated near her husband. Each party is then clothed in wedding garments, and the females in attendance stand around them singing songs. After this the bride and bridegroom are raised on the shoulders of their friends, amidst dancing and music. The bride's parents afterwards give a feast to the whole of the company, at which great quantities of liquor are drank. The whole then go in procession to the house of the bridegroom, and are entertained for two days. The Patel of the village in which the marriage takes place, receives a fee of one rupee from the bridegroom ; and of each village through which the procession passes, one anna "[a penny half-penny]" (*a*).

The Paurias as well as the other tribes observe no distinctions of caste ; and, strange to say, have no spiritual guides or instructors like Hindus of the plains. Their villages are under the control of head-men, whose authority is everywhere acknowledged. They lead a simple and, for the most part, an inoffensive life, and are friendly and generous in their dealings. Both the Paurias and Warâlees are remarkable for abstaining from depredation and robbery ; and their disputes, when they occur, chiefly pertain to the boundaries of estates and villages.

In the construction of their houses, the Pauria tribe exhibit much more taste and skill than their neighbours, the Warâlees. The latter adopt the barbarous and dirty custom of admitting their cattle into the house which their own families occupy. But the Paurias "build two neat huts of interlaced bamboos, thatched with long grass. In one hut the family reside ; in the other, the cattle are kept. They are enclosed by a court-yard, on one side of which are arranged a number of circular store-houses for grain, and a shed for the earthen water vessels, which are always elevated on a bamboo frame ; underneath is a wooden trough containing water for the goats and fowls. These houses are generally scattered about in small groups, each forming a small farming establishment. Mango and other trees are planted around the houses, and on the divisions between the fields ; they are carefully protected by bamboo trellis-work " (*b*).

In self respect and propriety of conduct the Paurias are in advance of the other tribes, and, in some matters, even of tribes on the plains pretending to have reached a much higher civilization. For example, notwithstanding the comparative coolness of the climate at certain times of the year, their children, not excluding the youngest, are never allowed to roam about naked, like young children everywhere in towns and villages of the plains, but are always more or less

(*a*) The Satpoora Mountains, by Lieutenant C. P. Rigby. Transactions of the Bombay Geographical Society, Vol. IX.

(*b*) Transactions of the Bombay Geographical Society, Vol. IX, p. 80.

clothed. These people, moreover, as compared with the two other tribes, are more particular in the animal food which they eat, confining their appetites to goats, sheep, and fowls; while the Warâlees and Bheels will eat everything, with a few exceptions, such as dogs, cats, and tigers. The dress of all is simple, consisting commonly of a cloth thrown over the shoulders, and a waistband of red and white colours striped, extending to the thighs.

All these tribes in their pronunciation impart a peculiar nasal twang to many of the vowels. They have a multitude of words in common, but frequently spell and pronounce them differently. "The Warâlees always pronounce p in words in which the Paurias use b; whilst in words derived from a foreign source, all these tribes change s into a, sh into hu. The grammatical construction of the Warâlee approaches more to that of the Gujeratee than either of the others" (*a*).

### *II.—The Warâlee Tribe.*

The habits and characteristics of this tribe are in many respects like those of the Paurias, and yet there is a manifest difference between the two races, consisting mainly in a lower form of civilization as exhibited by the Warâlees in comparison with the other tribe. In physical appearance, however, the two present a striking contrast. While the Paurias are short in stature and intelligent in countenance, the Warâlees are "tall and dark, very slim, but well made—their features more resemble those of the negro. They wear no head-dress; but part their hair in the middle, and wear it flowing loosely over their shoulders." It is plain, therefore, that these tribes are ethnologically distinct, and have a separate origin.

The Warâlee women, as already remarked, are more scantily clothed than their Pauria neighbours of their own sex. Their adornments are peculiar. "They wear a great many massive brass rings on each leg, extending from the ankle half way up the calf. They are fitted on so tight that they cause the flesh to shrink: these are never removed, and at death are buried with them." They also wear "several massive necklaces composed of brass and pewter beads, silver armlets, and massive silver earrings, two or three inches in circumference. On the death of a woman, all her ornaments are buried with her" (*b*). The same customs, in regard to personal decorations, prevail among the women of both tribes. The marriage rites of all the tribes are the same, with this exception, that

(*a*) Transactions of the Bombay Geographical Society, Vol. IX, p. 83.
(*b*) *Ibid*, p. 75.

the Warâlees and the Bheels contract marriages throughout the year, while the Paurias restrict these ceremonies to two months of the year.

It seems to be generally admitted that, although the Paurias are an aboriginal race distinct from the others, yet that the Warâlees and Bheels, notwithstanding their difference of name, are in reality one and the same race. At the same time, the Warâlees have separated themselves from the other Bheels, forming a tribe of their own, and in some respects becoming like the Paurias. Yet their original relationship to the Bheels is frequently recognized in the appellation of Warâlee Bheels, which is applied to them.

The religion of these hill tribes is singularly simple. They are not idolaters, for they worship no image or figure, no village or household deities, no rivers, not even fire. An exception is made at the commencement of the harvest season in favour of a tree and the sun. "In the jungle, near each village, is a tree regarded as sacred, around which the villagers assemble, and having first prostrated themselves before the rising sun, make offerings of corn, and sacrifice goats and fowls. This rite is performed only once a year ; and it appears to be a propitiatory offering to ensure a good harvest home. The deity to whom these offerings are made," says Lieutenant Rigby, "is called Bâwa Kûmba ; and his wife is termed Ranee Kâzal—a tree sacred to her, before which sacrifices are also offered, is usually situated a short distance from the first. They also worship Wâghdeo, or the Tiger Demon, but, as they simply express themselves, 'only to propitiate it, and prevent it attacking our cattle, or when it has carried off any of our people.' Besides the above," he adds, "they have no deities or forms of worship whatever ; and I doubt if any other race of people could be found so little influenced by religious prejudices or ceremonial observances " (*a*). Although they reverence so few deities, and thereby are altogether unlike most other races of India, yet they acknowledge one god, who is Creator of all things, to whom the Paurias give the Hindu designation prevalent throughout Northern India, of Bhagwân, and the Warâlees that of Dihe.

In the absence of much religious sentiment, it is perhaps natural to find that these tribes are strong believers in witchcraft, sorcery, necromancy, omens, and the like, in the observance of which their religion, practically, chiefly consists. Before the British rule, of which they have now a wholesome dread, 'many old women lost their noses, under the suspicion of being witches ; it being a common idea that the loss of the nose destroys all power to work evil. They have also a

(*a*) Transactions of the Bombay Geographical Society, Vol. IX, pp. 79, 80.

belief in the mysterious efficacy of numbers—a belief indeed in which the most civilized races of the world meet on common ground with some of the most barbarous. Odd numbers are generally regarded as exceedingly lucky; and the sight of one black *peechee* bird is accounted a disastrous event.

The two tribes of the upper slopes and ridges supply themselves by their industry with almost all things which they require. They manufacture their own implements of husbandry, and are skilful in making baskets. They are their own carpenters, blacksmiths, and so forth. They are almost without debt; the chief reason for which happy circumstance being, that Banya traders and money-lenders, the fruitful sources of misery and ruin on the plains, have not gained access to these inhabitants of the hills.

Like most primitive tribes, the Warâlees and Paurias delight in music and dancing. At one festival, which is kept up for two months, they go in procession from village to village by torchlight, and enliven themselves by dancing and draughts from the intoxicating *mohawa* juice. Another festival is very curious. "A tall bamboo pole, decked with the scarlet flowers of the *phallas*, strips of cloth, and a cocoanut is erected in the centre of the village; wood, cow-dung, &c., are piled around; drops of liquor are sprinkled on it; and fowls sacrificed, and thrown into the heap. At night the whole is set fire to, the villagers dancing around and singing. On the pole falling it is cut to pieces with swords by the men. They then proceed from village to village, dancing and drinking liquor" (*a*). Their musical instruments are of several kinds. One is a fiddle with strings; a second is similar to the scotch bag-pipe without the bag; a third is a fife made of bamboo; a fourth and fifth are large and small drums. Women and men dance together in a circle around the musicians, keeping time to the music—the men flourishing their swords. Their festivities are generally kept up throughout the night.

(*a*) Transactions of the Bombay Geographical Society, Vol. IX, p. 82.

# CHAPTER XVII.

## THE KOLI TRIBES.

—MAHADEO KOLI. 2.—AHIR KOLI. 3.—MALAR. 4.—BHEEL. 5.—RAJ KOLI. 6.—SOLESI. 7.—TAUKRI. 8.—DHAUR. 9.—DUNGARI. 10.—MARANI. 11.—METTAH. 12.—CHANCHI. 13.—SONE. 14.—AGRI. 15.—PORTUGUESE, OR TANKAR KOLI. 16.—THE KOLI TRIBES OF GUJERAT:—i, TALABDAH; ii, PATANVARIA; iii, KAKREZ; iv, DHANDHOUR; v, BABRIA; vi, PARIAH; vii, KAUNT; viii, THAKUR; ix, KOTEWALAHA; x, SILOTTAH; xi, JAHANGRIA; xii, THE PAHLUNPOOR TRIBES; xiii, THE BARIA TRIBE.

THESE tribes are widely spread over the Bombay Presidency. In some places, such as Gujerat, the Atavîsî, Northern Konkan, and to the south-west of Poona, they are very numerous, while many clans and families are found in Ahmednuggur, Sholapore, as far as the boundary of the Hyderabad territory, and in other parts of the country. The tract which they have specially appropriated, however, are the hills and lowlands from a little below Nasik, in the north, to Bhaipore and Mooch, in the south, on the east of the Syhadri range.

Their proper occupation is agriculture, like that of the Chamârs of Northern India, with whom in habits and vocation they are closely associated; but they undertake many other classes of labour. In Bombay and along the western coast they are porters, carriers, boatmen, and so forth, working for hire, no matter the duty to be performed. Hence the tribal appellation of these people has been throughout India applied to all natives engaged in a similar calling, with the difference that the name is spelt 'cooly,' after the English fashion. Formerly, in certain districts, the Kolis were a terror to their more peaceful neighbours, and by reason of their robbing propensities, acquired an evil name to themselves.

The Kolis are not a dull and stupid race, but are shrewd and intelligent, yet reckless and fond of ease. They are excitable, but are readily overcome by misfortune or any other calamity. Being mostly ignorant and uneducated, it is not a matter of surprise that they are addicted to deceit, lying, and other evils common in India. Their women are good-looking, and even handsome; but as they, for the most part, lead a hard, laborious life, their countenances soon lose their original beauty.

These people eat animal food, excepting the flesh of the cow and the domestic pig; yet they consider the wild pig as a delicacy. Though not given to intemperance, they will, nevertheless, drink spirits. Both sexes are passionately fond of tobacco, which they smoke and chew. They are very superstitious, and have great faith in charms and omens. A cat, or deer, or crow, or hare, or snake, crossing their path in certain directions, is an unpropitious circumstance, while to meet a jackal is most fortunate. They are Hindus in religion, and worship a number of deities, especially Shiva. One of the principal tribes is named after him, under the designation of Mahadeo.

Little is known respecting the origin of the Kolis. Their own account is wild enough, for they hold they are descendants of no less a personage than the celebrated Vâlmîkî, the author of the great Indian epic, the Râmâyana. It is probable that they are a mongrel race, and have sprung from alliances formed between Hindu and aboriginal tribes. The Kolis inhabiting the country to the east of the Syhadri range, have undoubtedly occupied that tract for many ages. In the sixteenth century the kings of Ahmednuggur had Koli soldiers in their armies. There is a tradition prevalent among the Mahadeo Kolis, that their ancestors subdued the former Gauli inhabitants, and absorbed the survivors, whose descendants now constitute the Gauli clan of that tribe; and that the Gaulis, in their turn, had, in earlier ages, expelled the Garsîs, supposed to be aborigines of the Dekhan.

The following statement of Captain Mackintosh, in his " Account of the Mahadeo Kolis," seems to verify the truth of this tradition: " It is a common practice," he says, " of the inhabitants of the plains who bury their dead, as well as of the hilly tribes, to erect *thargahs* (tombs, commonly of a single stone) near the graves of their parents. In the vicinity of some of the Koli villages, and near the site of deserted ones, several of these *thargahs* are occasionally to be seen, especially near the source of the Bhaum River. The people say, they belonged to Garsîs and Gaulis of former times. The stones, with many figures in relief roughly carved upon them, one holding a drum in his hand, in the acts of beating time on it, are considered to have belonged to the Garsîs, who are musicians by profession. The other *thargah* with a *salûnka* (one of the emblems of Mahadeo), and a band of women forming a circle round it, with large pots on their heads, are said to be Gauli monuments" (*a*).

In the course of the last century, when the Peshwa wished to gain possession of the hill forts of the Syhadri range, he urged the Kolis in the neighbourhood

(*a*) Account of the Mahadeo Kolis, by Captain A. Mackintosh.

to endeavour to capture them in his behalf. In this enterprise they were successful. First they took possession of the fort of Trimbak ; and afterwards seized the forts of Kalargar, Ratangar, Alang, and Kûrang. In the time of Nana Furnavese, the Kolis made themselves famous for their numerous depredations and daring exploits.

The Kolis are divided into a number of tribes, each of which has its sub-divisional clans. The principal tribe is that of the Mahadeo Kolis already alluded to. I proceed to give a brief account of each, as follows :—

### 1. *The Mahadeo Koli Tribe.*

This tribe inhabits the tract of country on the east of the Syhadri mountains, from Trimbak, in the north, to Museh, in the south. They are also found in Bombay, and in some parts of the province of Konkan. The Rajah of Jawair belongs to this tribe. It is divided into twenty-four clans. Their names are the following :—

TWENTY-FOUR MAHADEO KOLI CLANS.

| | | |
|---|---|---|
| 1. Wanakpal. | 9. Bhaghiwant. | 17. Aghasi. |
| 2. Kadam. | 10. Jagtap. | 18. Chawan. |
| 3. Pawar. | 11. Gaikwar. | 19. Ujaji. |
| 4. Kadar. | 12. Suryabansi. | 20. Sagar. |
| 5. Bûdiwant. | 13. Puliwas. | 21. Shaikacha Shesha. |
| 6. Namdeo. | 14. Utaracha. | 22. Kharad. |
| 7. Khîrsagar. | 15. Dalvi. | 23. Sirkhi. |
| 8. Bhonsla. | 16. Gauli. | 24. Shin. |

Each of these clans has a number of sub-divisions or great families. Members of the same clan do not intermarry, but must seek alliances with other clans.

This tribe has an important institution or tribunal, called Gotarani, composed, says Captain Mackintosh, "of six persons, the establishment of which seems to be coeval with the original formation of their caste. The judicial functions of the members of the Gotarani are of a serious and important nature, being to regulate and watch over the moral conduct of all the members of their community ; to check the spread of licentious manners, and the infringement of the rules of their caste ; to legitimatize natural offspring, and to adopt children and females of other tribes into their own caste" (*a*). The offices which these persons hold are hereditary in their families. The duties which they perform are somewhat similar to,

(*a*) Account of the Mahadeo Kolis, by Captain Mackintosh. Madras Journal of Literature, Vol. V, p. 238.

These people eat animal food, excepting the flesh of the cow and the domestic pig; yet they consider the wild pig as a delicacy. Though not given to intemperance, they will, nevertheless, drink spirits. Both sexes are passionately fond of tobacco, which they smoke and chew. They are very superstitious, and have great faith in charms and omens. A cat, or deer, or crow, or hare, or snake, crossing their path in certain directions, is an unpropitious circumstance, while to meet a jackal is most fortunate. They are Hindus in religion, and worship a number of deities, especially Shiva. One of the principal tribes is named after him, under the designation of Mahadeo.

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(*a*) Account of the Mahadeo Kolis, by Captain A. Mackintosh.

### 4. *The Bheel Koli Tribe.*

This is a small tribe, whose scattered families are distributed along the banks of the Pera and Godavery. They are the descendants of Bheels and Kolis, who have intermarried, and have chosen to quit the countries in which their ancestors lived, and establish themselves as a separate tribe, rather than be treated with contempt as outcasts by their former associates.

### 5. *The Raj Koli Tribe.*

These reside in Atavcesi, Wun, Dîndoree, and Nasik; and a few families are settled about Jowaur in Konkan. They have a tradition that they sprang from the Mahadeo Kolis, but were expelled by them for some offence, and are now entirely separate from that tribe. They cultivate the soil, and, like the Kolis generally, worship Hindu deities. The principal person of the tribe "resides at Wagyra, in the Nasik district, and holds the village of Vellgaum in free gift, and enjoys several perquisites. The village was presented by the Jowaur Rajah to one of the Naik's ancestors. The Naik settles disputes connected with the infringement of their customs" (*a*). The Raj Kolis bear also the title of Bhen Kolis.

### 6. *The Solesi Koli Tribe.*

The Solesi Kolis inhabit those tracts of country in which the Raj Kolis are found, and pursue the same occupation. They are also termed Lâl Langûti-wala Kolis, doubtless from the redness of the cloth which they gird around the lower part of their persons. They are likewise called Kasthi Kolis.

### 7. *The Taukri Koli Tribe.*

These are settled in Atavîsî, chiefly in the neighbourhood of Peint and Dhurumpore. Like the two preceding tribes, they are labourers and cultivators. Probably their name has been taken from *taukri*, the large bamboo, in the cutting down of which they are employed.

### 8. *The Dhaur Koli Tribe.*

Some families of this tribe reside in Wun and Dindoree, but they are chiefly attached to Atavîsî, where they are settled in considerable numbers. They are a low, drunken, degraded race. Their habits are apparently similar to those of debased tribes in Northern India, which eat the flesh of animals which die of

(*a*) Account of the Mahadeo Kolis, by Captain Mackintosh.

themselves, are extremely fond of spirits, and are held in great abomination. Some of them fell timber, and are common labourers.

### 9. *The Dûngari Koli Tribe.*

This tribe is found in the same tracts as those occupied by the Dhaur Kolis. The term '*dûngari*' evidently comes from '*dûngar*,' a hill; and hence Kolis of the hills are sometimes called Dûngari Kolis. The members of this tribe have small holdings of their own in villages, which they cultivate; and are also common labourers. Some of them are employed in the Police department.

### 10. *The Marani Koli Tribe.*

The Maranis are scattered among the villages of the Northern Konkan, where they are public servants, and act the part of the Panbari Kolis in waiting on Government officials, supplying the villagers and travellers with water, attending festivals, and so forth. For these duties they receive patches of village land rent-free, besides perquisites of various kinds. There are some families in Bombay, which are employed as bearers, porters, and the like.

### 11. *The Mettah Koli Tribe.*

These are fishermen and boatmen residing in the city of Bombay, where they are sometimes called Dûngari Kolis. There is a part of the city called after them Dûngari. Indeed, it is supposed that their ancestors were the original inhabitants of the island of Bombay; and the tradition is prevalent among them. They do not retail the fish which they catch, but sell them wholesale to shop-keepers in the bazaar. "There are," says Captain Mackintosh, "persons of considerable wealth among them, who are owners of vessels that trade along the Malabar coast, navigated by sailors of their own tribe. Their head-men adjust all disputes connected with their caste." "Their wives," he adds, "devote the glass bangles (bracelet) of the right hand to the deep, to propitiate the spirit of the ocean, for the sake of their husbands; and they replace them with silver ones" (*a*). The Mettah Kolis are great drinkers at their festivals.

### 12. *The Chanchi Koli Tribe.*

This tribe is also found at Bombay, where they cultivate gardens in the neighbourhood, and supply the markets with fruits and vegetables; or are

(*a*) Account of the Mahadeo Kolis, by Captain Mackintosh. Madras Journal of Literature, Vol. V, p. 76.

labourers, porters, and the like. They are hardworking and thriving. This tribe is reputed to have come originally from Kattywar.

### 13. *The Sone Koli Tribe.*

These are fishermen and sailors, and are found along the coast from Kolaba to Surat. There are hundreds of families in Bombay. They are strongly influenced by caste prejudice; and consequently as sailors altogether decline to serve on board foreign ships, lest they should lose caste, and will only labour on native vessels. But they evidently prefer the independent occupation of fishermen. They came originally from Kolaba, where the head-man of the tribe resides, to whom in case of caste difficulties, or matters of social interest, they are amenable, and refer for advice. This important personage has an officer in every village of the tribe for the settlement of minor disputes. The same custom prevails among the women of this tribe, of throwing at marriage the glass bracelets of their right arms into the sea, to invoke the protection of their husbands from the ocean-spirit, as is observed by the women of the Mettah tribe. In place of the glass bracelets they wear three silver ones on the right wrist; but continue to wear their glass bracelets on the left. There are several hundred families of this tribe in Bassein, where they are employed as palankeen bearers.

The Koli tribes in Bombay speak a corrupt Mahratti, called Koli Bhâsha, or Koli language. Many of these Kolis have become Christians. In an ancient manuscript consulted by Mr. Murphy, the Kolis are described as the primitive inhabitants of Bombay (*a*).

### 14. *The Agri Koli Tribe.*

The Agri Kolis pursue the same callings as the Sone Kolis. They are also cultivators and labourers. They are found in many places along the coast, such as Bombay, Bassein, Surat, and intervening towns.

### 15. *The Portuguese, or Thankar Koli Tribe.*

This is a tribe distinct from the Roman Catholic coolies of Bombay and elsewhere on the coast. Its members were formerly Roman Catholics, but apostatized to heathenism during a severe visitation of cholera upwards of fifty years ago. They continue altogether a distinct people, have abandoned Christian rites, observe ceremonies peculiar to Hinduism, wear the long tuft of hair on the crown of their heads, and employ Brahmans at their marriage festivals. Though once

(*a*) Transactions of the Bombay Geographical Society, Vol. I, p. 135.

Roman Catholics, yet they state that at an earlier period they were connected with the Sone tribe. All other Koli tribes stand aloof from them as an impure race. They extract the juice of the palm-tree, sell fish, and cultivate the ground. The term Thankar Koli has been given to them from *than*, the places in the bazar in which they sell their fish. They reside in Bombay, Bassein, and other places on the coast.

### 16. *The Kolî Tribes of Gujerat.*

It has been conjectured that the Bheels and the Kolis are the aboriginal tribes of Gujerat. They have doubtless been settled in the province for many ages; yet what their origin really is, demands much patient investigation and research.

These tribes are numerous. I shall give a brief account of each :—

#### 1. The Talabdah Tribe.

This is the largest Koli tribe in Gujerat. It also stands the highest in rank. A Talabdah will not eat food prepared by the other tribes, although they will readily partake of the food which he has prepared. They are spread over the tract extending from Baroda to Khyraloo and Massawnah, on the River Koopyne; and from Dholka on the frontier of Kattywar to Lunawarra, and beyond. The name Chuwâli is applied to those inhabiting the district around Kurree. They are mostly cultivators and servants.

#### 2. The Patanwaria Tribe.

Settled in the country about Puttun, and between the Saraswati and Bunnass Rivers. They are found in numbers in the south of Gujerat, and near the Narbuddha, and are employed as cultivators, labourers, and watchmen.

#### 3. The Kakrez Tribe.

Inhabit the district of Kakrez to the north-west of the Bunnass. They are a numerous and energetic people, and prone to depredation.

#### 4. The Dhandhour Tribe.

Occupy the district of Dhandhour. They are fierce and bold, delighting in wild exploits.

#### 5. The Bâbria Tribe.

These are scattered about the southern portion of Kattywar.

6. The Pariah Tribe.

Spread over the Mahi Kanta hills.

7. The Kaunt Tribe.

Found in Dhygaun, to the north-east of Ahmedabad.

8. The Thâkur Tribe.

This term, although properly applied only to Rajpoots in other parts of India, is given to the wealthy Kolis of Lohar and Amlyah. The Koli Thâkurs of Goorassur and Ometta are men of considerable influence. These Kolis are very numerous in the Khaira District.

9. The Kotewalaha Tribe.

Are public servants in many villages, waiting upon Government officials and travellers, performing duties discharged by the Malar tribe in other parts of the country.

10. The Silottah Tribe.

Every town in Gujerat has some families of this tribe. They are specially employed in attending travellers from place to place, in conveying money and other valuables from one village or town to another, and in performing in general the duties of confidential servants.

11. The Jahangrîa Tribe.

These occupy sixty villages in the Chowal Division of the Veerumgaum Pargannah of the Ahmedabad District. Hence they are sometimes called Chowal Kolis. Their chiefs separate themselves from the body of the tribe, so as to refrain from intermarriages with them, and to keep them completely under their control. They are mostly descended from Kanjî Rath, who formerly held possession of Detroz, and are known as Detrozîas. The Chowal Kolis had at one time a bad character for turbulence. The watchmen at night carry a formidable curved stick called *kathar*, which they hurl with great force and precision to a distance of from thirty to forty paces, so as seriously to injure the person whom it strikes.

The Kolis are very fond of all spirituous liquors, which they are very apt to drink to excess. All of them play cards, of eight suits, with twelve cards to each suit. They also play chess. The head-men settle tribal differences. Two kinds of ordeal are in vogue whereby a culprit may purge himself. Should he be able
49 to carry a red hot ball a certain distance, or lift a red hot bar to the level of his

head, and the skin of his hands not be injured, he is regarded as innocent; but if he can do neither without injury to himself, he is accounted guilty (*a*).

12. The Pahlunpoor Tribes, *viz.*:—

i. The Rathor Kolis.
ii. The Waghela Kolis.
iii. The Solankhi Kolis.
iv. The Songharra Chauwan Kolis.
v. The Debi Kolis.
vi. The Makwana Kolis.

These tribes claim descent from Rajpoots. Hence the patronymics which they adopt. They have large landed possessions. Their intermarriages with Bheel women has been the cause, they affirm, of their loss of caste.

13. The Baria Tribe.

This is a tribe inhabiting the State of Baria in Rewa Kanta, where it forms a considerable proportion of the population.

Respecting the Koli tribes of Gujerat, Captain Mackintosh observes, that "in every ten or fifteen villages there is a Koli named Nathi Patelliah, whose duty it is to adjust any disputes connected with the infringement of the usages of the tribes. The Nathi Patelliah summons any offender before him; and several Koli head-men, and a few elders, investigate the affair, and fine the delinquent. He is made to furnish an entertainment for a portion of his tribe, and to pay some money, according to his means. When he has partaken of food from the same platter with the Nathi Patelliah, and some of the others, and has smoked a hookah, of which several of the assembly have also taken a whiff, he is considered to have been re-admitted into his caste." He adds, that "when any serious quarrel or feud has been settled between the Kolis, they seal their reconciliation by drinking some *koosomb*, which is merely a little opium dissolved in water. They are partial to opium; and very fond of spirituous liquors. They are enterprising, bold, and most desperate thieves and plunderers; yet they seldom commit murder, unless they are attacked, or resistance is offered to them" (*b*).

(*a*) Report of the Veerumgaum Pargannah of the Ahmedabad District, by Colonel Melvill. Bombay Government Selections, Vol. II. No. X, pp. 78, &c.

(*b*) Account of the Mahadeo Kolis, by Captain Mackintosh, Vol. V, pp.78, 79.

# CHAPTER XVIII.

## WANDERING AND PREDATORY TRIBES OF THE BOMBAY PRESIDENCY.

1—KUL-KORWAH, OR RANKAIKHARI. 2.—MORI KAR KORWAH, OR PUNGI KORWAH KAIKHARI. 3.—HAGGAL KAIKYA KORWAH KAIKHARI. 4.—KUNCHI KORWAH KAIKHARI. 5.—UP BELGAR KORWAH. 6.—AGADI KORWAH, OR KUT KAIKHARI. 7.—WAJJANTRI KORWAH. 8.—LAMBANI, OR BRINJARA. 9.—WADDAR. 10.—GANTI CHOR, OR UCHLI. 11.—BEDAR. 12.—JAT, MULTANI, OR KAMMI. 13.—CHAPPAR, OR CHAPAH BAND. 14.—RAMUSI. 15.—KATHKARI. 16.—KATORI. 17.—PARDHI. 18.—BHIL. 19.—UCHLI KAIKHARI. 20—BAMPTI. 21.—BAZIQAR. 22—TIN-NAMI. 23.—GAND BIGARI. 24.—MANG RAMUSI. 25.—PER MANG. 26.—GARODI MANG. 27.—ARI MADGAR MANG. 28.—CHATTARGATTI. 29.—BANGRIA. 30.—DAURI GOSAIN, OR MEND JOGI. 31.—JOSI. 32.—MAHRATTA BANGARÍ. 33.—TAKKARI. 34.—KOLHATI. 35.—TAKINKAR. 36.—BHAT. 37.—KALBHILA. 38.—PARDASI NEWATI. 39.—KHATBU. 40.—DURGI MURGIWALA 41.—WAID GOLH. 42.—KHUR KHUR MUNDI. 43.—GISARI. 44.—DHUWAR. 45.—DHASRI. 46.—DHUMBARI. 47.—PHANSI PARDHI. 48.—ZATGAH. 49.—SURGA SIDI. 50.—JOGI. 51.—GARODI. 52.—LASHKARI SIKALGAR. 53.—BANJARA. 54.—CHIRIYA MAR. 55. DAKKALWAR. 56.—PANCH PUTRA. 57.—GOPAL. 58.—BHONDI KUMAR. 59.—CHARAN. 60.—SAR BHANGI, OR AGHORI. 61.—NANDIWALA 62.—BANDARWALA. 63.—BHAURI, OR BHUGRI KHILANEWALA. 64.—JANGLI SONAR. 65.—PARUT. 66.—YAR GOLAH. 67.—MUL DHASAR. 68.—KHANJUR. 69.—CHAURA. 70.—HARIDAS. 71.—PHAILWAN 72.—BAGDI. 73.—BALSANTOSH. 74.—BELDAR. 75.—GARUDI. 76.—BHAT. 77.—BHANDU KUMHAR. 78.—DASRI. 79.—DHAWAD. 80.—DOMBARI. 81.—DURGI MARGI WALLI. 82.—DOWRI GOSAVI. 83.—GHISARI. 84.—GOLE. 85.—GOPAL. 86.—GATI CHORI. 87.—HELVI. 88.—KAIKADI. 89.—KATARI SUTAR. 90.—KHARKHARMUNDI. 91.—KOMTI. 92.—KORVI. 93.—KALSUTRI. 94.—LAMANI. 95.—MAHRATHI NAT. 96.—MATI WAD. 97.—NADI MANG. 98.—NAD LAKHSHMI WALLI. 99.—NAKADOLIACHAI WYAD. 100.—NANDI BAILI WALLI. 101.—UPAR. 102.—PAILWAN. 103.—PATHRUT. 104.—PICHATI. 105.—VASUDEO. 106.—WAD. 107.—PINDARI.

For the account of the tribes presented in this chapter, the author is chiefly indebted to the following documents :—

1. Report of Colonel Harvey, Superintendent for the Suppression of Thuggee and Dacoitee. Selections from the Records of Government.

2. Sketch of the History of the Ramûsìs, residing in the Satara Territory, and in the Poona and Ahmednagar Districts. By Captain Alexander, Commanding the Ahmednagar Local Corps.

3. Statistical Report of the Principality of Kholepore. By Major D. C. Graham, Political Superintendent of Kholepore. Selections from the Bombay Government Records, No. VIII, New Series.

4. Report of Captain Harvey on the Wandering Tribes of the Bombay Presidency in the year 1848. Bombay Government Records, No. I, New Series.

### 1. *Kul-Korwah, or Rankaikhari.*

Some of these, so long as they remain unsuspected, occasionally locate themselves in villages. Ostensibly they are basket-makers. Some hire and cultivate fields (particularly those frequenting the Dharwar District), and let themselves out as day labourers, village musicians, and so forth; but they are *all* professional gang robbers and burglars. They are to be found throughout the Dekhan, where they are styled Kaikharîs. In the Belgaum and Dharwar Districts, and also in the Carnatic, they are known as Kul-Korwahs. In other tracts, they are differently known, and change their names accordingly.

Formerly, the Kaikharîs were robbers, who infested the Meywar country, and the entire tract south of the Narbuddha, from Broach along the coast into the Northern and Southern Koncans; above the Ghats, through Poona, Nagar, and Khandesh, to Nagpore; a part of the Nizam's territories, Sholapore, and Sattara from which they occasionally branched into the Southern Mahratta country, though they were not often found below the Krishna River.

What will be regarded, remarks Colonel Harvey, as the most astonishing feature in the system observed by these consummate robbers is, the unbounded license with which they have divided and sub-divided the whole country into divisions and districts, a family or collateral branch of the tribe being appointed to each division, and a leader to each district, which he is able to call peculiarly his own 'preserve,' being that in which alone, according to the laws and restrictions on this subject, he is allowed to practise *dacoitee.*

### 2. *Mori Kar Korwah, or Pûngi Korwah Kaikharî.*

This is a branch of the previous tribe. Its members are professedly jugglers, showmen, and players on pûngîs or blow-gourds, and under this guise travel about. They subsist by gang robbery and burglary; and by passing base metal for gold. They are altogether vagabonds; and may be found in the Bellary and Dharwar Districts.

The *real* jugglers are a distinct people, called Yargolhs and Golhars, residing particularly in the Madras territories. These are not professional thieves, though some of them will occasionally join those by whom they are represented.

### 3. *Haggal Kaikya Korwah Kaikhari.*

A section of the Korwah tribe. Its women are thieves, thieving by day in

regular gangs under their respective Jemadârnîs, or female leaders. Each gang is provided with a bunch of keys, and picklocks of various kinds and sizes. They resort to villages, pretending to beg alms. When a house in an unfrequented lane is seen to have its door locked, the leader picks open the lock, and enters, while one of her gang stands before the door covered over with a *sari*—the dress of common native women, consisting of a long piece of cloth of many yards in length—and with a basket on her head, as though at the door begging alms; the rest of the gang standing off at different distances.

On the Jemadârnî coming out with her booty, she fastens up the door, and the whole quietly decamp. Should any one seem to have suspicion regarding them while the leader is within the house, the woman at the door first engages his attention by producing a rupee or half rupee, wishing to be informed whether it is good or bad; and, in doing so, purposely gets up an altercation, suddenly lays hold of him, and vociferates that he has been insulting her, or taking liberties with her. On this, the other women, one by one, run up, shove him about, and drag him away. The villagers gather round; and thus, while attention is drawn off from the house, in which the Jemadârnî is, she manages to slip out, and to make off with her plunder. The men of the tribe are basket-makers, and also cattle-stealers. They perform all the ordinary household duties of the women, looking after the children, cooking the food, and the like. The women also are fortune-tellers. An old crone will under such a character go to a house where only a female may be left in charge, and ingratiate herself with her by pretending to know her history, what troubles her, what children she will have, and so forth. She then requests to place her *sârî* over her face; and then she breathes upon her eyes, blows into her ears, and mutters some supposed charms. Meanwhile, one or two of her associates, who have been lurking close by, step into the house stealthily, and carry off whatever they can readily lay hands on. When they have left, the ceremony is pronounced as accomplished, the housewife is uncovered, and the old woman departs with a present, leaving her bewildered dupe to ponder over her destiny, and to discover afterwards that her house has been robbed.

### 4. *Kûnchî Korwah Kaikharî.*

Another branch of the Korwah or Kaikharî tribe. They make brushes called *kûnchîs* (whence their cognomen) for weavers' looms; and snare game. As yet they have not been discovered to be thieves or robbers; but their women will thieve, if they can; and will steal ears of corn from the fields. On such occasions, they are called Bûntî Chor.

5. *Up Belgar Korwah.*

These deal in betel-nuts and salt; and are also carriers. They are not professional robbers; yet sometimes join the gangs of Kul-Korwahs, and rob with them.

6. *Agadî Korwah, or Kût Kaikharî.*

These purchase women, and let them out as prostitutes, by which means they subsist. They locate themselves in cities, and in camp bazars. Some of them make, and sell, baskets and brooms. Like the last, they occasionally join the expeditions of the regular robbers of the tribe.

7. *Wajjantrî Korwah.*

Reside mostly in villages, where they own fields. They are village musicians, and not robbers. Occasionally, one or two of them are in the secret of the Kul-Korwahs.

8. *Lambanî, or Brinjâra.*

Sellers of firewood, carriers, and dealers in grain, salt, and cattle. Many are highway robbers, gang robbers, and cattle stealers. They do not commit burglary; but sometimes they join the Korwahs of Canara and Dharwar in this crime. Certain branches of the tribe are believed to be professional robbers, under the disguise of those of the tribe who are really carriers; but much has yet to be learnt regarding their habits as robbers. They are the most numerous of any of the wandering tribes of the Bombay Presidency. As they travel in large numbers, no notice, for the most part, is taken of them; so that every facility is offered to the strong and able-bodied among them of leaving the old men and the women and children of the train, as it moves on, and of proceeding in the night to some distant place, perpetrating a robbery, and returning next day with their plunder to the train on its slow and straggling march.

The Lambânîs also are cattle-stealers, kidnappers of children, coiners of false money, and thugs. They form, however, a distinct race of beings, and are remarkable. They are of quaint aspect and physiognomy, with intelligent countenances, and wiry strongly-knitted frames, ill-according with their mean and scanty dress; while the fantastical parti-coloured costume of their women, their arms generally from shoulder to wrist being completely encased in bracelets made of bone or ivory, or of a particular kind of wood, shells and coins being curiously strung together round their necks, and their hair being ornamented in like manner, give a strange flighty appearance to the natural wild air of their

always expressive and sometimes good-looking faces. As good wives and true, they are as remarkable as the Pindâri females were otherwise. The Lambânîs do not intermarry with other people, and live in no fixed abodes.

Much of the above account concerning the Lambânis was written by Colonel (then Captain) Harvey, in 1848, before the Government had brought the tribe into order.

### 9. *Waddar.*

Excavators of quarries, wells, and so forth, and diggers of earth generally. They sell pickaxes and shovels, and raise mud walls ; but many are entirely robbers, both by day and night—by day on the highways, and by night in gangs in dwelling-houses. They are said to wound, and commit murder, on such occasions. Some join the Kul-Korwahs in burglary. The tribe, however, has not been sufficiently inquired into, for some whole families are known to subsist by honest livelihood, and separate themselves from the robber clans, called *Sanki Waddar* and *Man Waddar.* The clan designated as *Bhandi Waddar*, excavates quarries, makes and sells mill-stones, and is not addicted to robbery.

### 10. *Ganti Chor, called also Uchli.*

These are the *uthâi-girs*, or shoplifters and pickpockets of Northern India. They are permanently located in certain villages and districts, but periodically sally forth, attended by their wives and children, on their pilfering trade, frequenting bazars, fairs, and other crowded assemblages, where they dexterously contrive to cut off pockets, to snatch away ornaments from women and children, and to carry off clothes and other goods exposed for sale in shops and stalls. They practise by day, and do not rob at night, or on the highway. Those in the Dekhan are said to have sprung originally from the Waddars.

### 11. *Bedar.*

These are in the Southern Mahratta country what the Ramûsîs are in the Dekhan, and the Vasîs are in Northern India. They live in villages in general service as sepoys, or as cultivators and labourers. They are also Wattandars in the capacity of village Talwârs, Naiks, Hallabs, Shetsannadîs, and village watchmen generally ; but many are nevertheless secretly gang robbers and highwaymen. They are also styled *Panch Galla.* They have yet to be properly inquired into.

### 12. *Jat.*

*The same as the Multânî in Northern India, and the Kammî in the Carnatic.*

These are Mahomedans. Large bodies of them are in the service of the Dessai of Kittûr. Ostensibly they take service, and cultivate lands ; but among

robbers they are known to be altogether thieves, burglars, gang robbers, horse-stealers, cattle-stealers, and highwaymen, and are stated to have been so from long descent. They frequent the Southern Mahratta country and the Nizam's dominions. The tribe needs to be further investigated.

13. *Chappar, or Chappah Band.*

Some of the tribe are Mahomedans, while others are Telingîs and Kougahs. They reside in fixed villages, particularly in the valley of the Krishna, in the neighbourhood of Chimalgî and Mûdibehâl. They periodically sally forth, and utter counterfeit coins; in making and passing which they are most expert and cunning. They spread about everywhere in the Madras and Bombay Presidencies, and in the Nizam's dominions, penetrating even into Northern India.

14. *Ramûsî.*

Village watchmen. In addition to their regular village duties, they undertake to track all robbers, failing in which, they used, according to old custom, to make good half the amount of the value of the property plundered; and to be able to do which, they would go and rob some one else. While watchmen and cultivators, they are secretly gang robbers, highwaymen, and burglars; and often commit murder when engaged in robbery. They exist everywhere in the Nagar and Poona Districts. They are of a different tribe from the Bedars already noticed, although similarly employed, and like them, hereditary robbers.

The Ramûsîs are separated into two great branches, styled respectively Chawan and Jadu, each of which is divided into a number of clans, as follows :—

1. Chawan.

Sub-divisions.

| | |
|---|---|
| 1. Bhandolkar. | 6. Kûlûch Karali Gûrkûl. |
| 2. Goregal. | 7. Waghmari. |
| 3. Shalki. | 8. Sulkri. |
| 4. Kîrsagar. | And others. |
| 5. Asgarî. | |

2. Jadu.

Sub-divisions.

| | |
|---|---|
| 1. Khamni. | 6. Langa. |
| 2. Mandli. | 7. Sharatur. |
| 3. Gauri, or Makar. | 8. Bhordah. |
| 4. Yalmar. | 9. Tatlai. |
| 5. Jhapardi. | And others. |

always expressive and sometimes good-looking faces. As good wives and true, they are as remarkable as the Pindâri females were otherwise. The Lambânis do not intermarry with other people, and live in no fixed abodes.

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10. *Ganti Chor, called also Uchli.*

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11. *Bedar.*

These are in the Southern Mahratta country what the Ramûsis are in the Dekhan, and the Vasis are in Northern India. They live in villages in general service as sepoys, or as cultivators and labourers. They are also Wattandars in the capacity of village Talwârs, Naiks, Hallabs, Shetsannadis, and village watchmen generally ; but many are nevertheless secretly gang robbers and highwaymen. They are also styled *Panch Galla.* They have yet to be properly inquired into.

12. *Jat.*

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These are Mahomedans. Large bodies of them are in the service of the Dessai of Kittûr. Ostensibly they take service, and cultivate lands ; but among

Ramûsî and a Mhar from the first village continued with the parties until the robbers or the property were discovered, or all hopes of success had been abandoned" (*a*).

Captain Mackintosh, in his History of the Ramûsîs, gives a graphic and detailed account of the habits and exploits of this daring tribe. They formerly lived to the south of the Neera River, but settled among the Pûrandar hills, on the north bank of that river, upwards of two hundred years ago; and in the seventeenth century fought bravely on the side of Sevajee, in his wars with the Mahomedan powers. The Ramûsîs, being securely settled in the Pûrandar District, moved northwards, to the east of the Syadri range of hills; and passing between Jûnîr and Panîr, took up their abode in Kanûr Pathar. Descending the hills, to the south of the Pera River, and extending themselves in the country around Sangamnair and Akola, they entered the Sinûr District, and approached the city of Nassik. Meanwhile, they scattered themselves about the tract of country east of Pûrandar, between the Neera and Bheema. In conjunction with the Koli tribe they seized upon the Pûrandar fort, which they held for a time, and were eventually expelled in 1803, by the assistance of troops sent by the British Resident of Poona. Their lands were escheated until 1818, when the Peshwa became hostile to the British Government; and as they then offered to aid him in his conflict with the English, the Peshwa restored to them their forfeited lands.

The Holgah Ramûsîs are distinct from the Pûrandar Ramûsîs above described. They inhabit the country north of the Bheema, and have extended themselves along the banks of the Seena, in the Ahmednagar District. They affirm that they came originally from the Carnatic, to the south of the Krishna, probably Dharwar. The dialect spoken by them is sprinkled with Canarese words. In taking an oath, they swear by the sacred Tulsi plant, and not by the Bel tree, like the Pûrandar Ramûsîs. They are divided into thirteen clans, as follows :—

Holgah Ramusi Clans.

| | |
|---|---|
| 1. Karadah. | 8. Shendah. |
| 2. Pandrah. | 9. Ghalghah. |
| 3. Boitah. | 10. Madnah. |
| 4. Pîtah. | 11. Wagmorih. |
| 5. Pûl. | 12. Shallar. |
| 6. Khandaglah. | 13. Khavaurah. |
| 7. Dhaulah. | |

(*a*) Sketch of the History of the Ramûsis of Satara, Poona, and Ahmadnagar, by Captain Alexander Mackintosh, Madras Native Infantry. Madras Journal of Literature for 1834.

All these clans intermarry with one another. They seem to hold little or no social intercourse with the Pûrandar Ramûsîs, and will not eat the food prepared by them, a feeling reciprocated by the latter. The habits and pursuits, however, of the two tribes are similar.

15. *Kathkari.*

These inhabit the Attaveessy, and Northern Konkan. They are manufacturers of catechu, which is produced by the destructive distillation of the Khair tree. They also make charcoal, collect gums, and frequently take service as farm helpers, though in this they are inconstant, leaving their employment without reason, and sometimes without wages. They are nomadic during the fine season. In the rains, they settle down in small huts near villages, and cultivate gourds of kinds, and some little rice. Towar appears to be their residence during the rains. As soon as the crops are housed, they resort to the jungle, and make charcoal. They are not admitted to the rights of Hindus. The women wear large strings of white and other beads about their necks; and though not so industrious as the men, are still to be found working as labourers for the Kumbis. They commit petty thefts of grain, fowls, and other things; and occasionally rob a benighted villager of his clothes. The number of this tribe is small. They seem to be allied to the Dher; but, nevertheless, keep themselves apart from this race, and will not eat food with them. They are squalid, lazy, and reckless; and indulge in disgusting practices. "They readily eat snakes, blood-suckers, and lizards, the black-faced monkey, and jackals; in fact, devour all sorts of vermin." They are inveterate drunkards. The tribe is divided into four branches or clans, as follows:—

| | | | |
|---|---|---|---|
| 1. Helumn. | 2. Jâdû. | 3. Pawar. | 4. Sindhi. |

All these clans intermarry. The highest in rank is the Helumn; and the lowest, the Sindhi (*a*).

16. *Katorî.*

An aboriginal race of very diminutive men, infesting the hills and wilds of Northern Koncan, and known as Maila Bheels. They are incorrigible robbers and highwaymen, pretending to sell firewood, forage, charcoal, and wild honey, and to be willing to labour. They are of low caste; and are not allowed to reside within any village. There is always great mortality among them whenever they become imprisoned.

(*a*) Remarks on the History of some of the oldest races in Bombay, by R. X Murphy, Esq. Transactions of the Bombay Geographical Society, Vol. I.

17. *Pardhi.*

These often reside in villages, and are village watchmen like the Ramûsîs. Such persons pretend to be the peaceable portion of the tribe of Pardhîs, well-known as travelling *shikaris*, snaring and selling game, and living by the proceeds. They have matchlocks, swords, and spears, and hunt large game. But they are bold and very indefatigable robbers, climbing over the highest walls. They are to be found in Khandesh and Berar. They go long distances to commit robberies, and it is said that they often attack and plunder treasuries.

18. *Bheel.*

Like the Ramûsîs, these live in villages as watchmen, but rob and thieve as often as opportunities offer. They inhabit Khandesh and the hilly ranges beyond. Those located between the Taptî and the Satpûra hills, north of Surat, are known as Wahwîhs or Wasawîhs, and are great robbers.

19. *Uchli Kaikhari.*

Another branch of the Kaikharî tribe, and like the Uchlîs before noticed, are bazar thieves and pickpockets. Their homes are in villages, like the Gam Kaikharîs. They attend fairs and bazars ; and contrive in the crowd to snatch away ornaments and other property. Both men and women are so employed, and even their children. They travel about on such excursions, and are to be found in the Poona and Sattara Districts.

20. *Bamptî.*

A well-known class of petty thieves. They look like Mahrattas, and reside principally in villages, where they have fields. As a pretence only, when on their expeditions they assume the garb of Brahmans, and visit bazars, and such crowded places, in the same manner as the Uchlîs. They have the presumption to sit near Brahmans, and other respectable persons, at their shops, while conversing with whom they adroitly manage to appropriate anything valuable that may be within reach. They alight also where travellers may be, sit and talk with them, and then pilfer them in the same way. They infest the country about Merich, Tasgam, Kholapore, Sholapore, Poona, and Sattara ; and are the expertest of light-fingered gentry.

21. *Bazigar.*

Live in villages, and cultivate lands. Eight or ten of them, magnificently dressed, repair in a body to the great fairs or markets, with rings on their

fingers, and valuable necklaces around their necks. One or two of the gang pretend to be Sahûcars, and seemingly as such establish their booth next to that of some merchant, and like him display bales of fine and valuable cloths. Then the leader of the gang, taking with him plenty of ready money, and accompanied by his people, repairs to the shop of some cloth merchant, and appears to wish to make large purchases of cloth. This leads the merchant to open his bales, in looking over the contents of which the visitor dexterously contrives to pass down to his associates, who stand near, yet seem not to belong to him, one or two piece-goods from every bale he inspects, which they pass on to others placed at intervals in the bazar. Meanwhile, the pretended merchant officiously packs up each bale, so that the real owner does not know what may have been extracted therefrom till, perhaps, two or three days after. These people travel about in this manner in the Sholapore and Akalkot countries, the Nizam's territories, and elsewhere.

### 22. *Tin-nâmi.*

A class of thugs, of the caste of those Gosains who mark their foreheads with three streaks of paint, indicating that they are Tîn-nâmî, or three-named Gosains, a peculiar race of religious mendicants, who have three names. They dress scantily, like some of the Gosains, holding a cane in one hand, and an alms-dish in the other, a bag hanging over the shoulder. They answer all enquiries by declaring that they are going to Kashi, or Rameshwar, or are returning therefrom. They will live for several months in some large town, observing what Sahûcârs are in the habit of despatching bullion to other places; and when the *Karrias*, called in Bombay, *Angrias*, or men entrusted with the conveyance of such treasure, sally forth therewith, they follow them, and ingratiating themselves into confidence, often manage, like the more regular thugs, to strangle and kill them. They dispose of the corpses in round holes, the regular thugs using oblong ones; which is the chief distinguishing feature between them. Over these graves they will remain for several days, cooking their food there; and at length, when all signs of the earth cracking or sinking, where the interment has been made, have been carefully corrected, they depart with their booty. These people are said to travel in all directions, and to be met with everywhere; but although Colonel Harvey has often met men of this tribe, such as they are, or seem to be, yet he has not had any cause to believe that the men above described really now exist. All his approvers say, however, that they still occasionally murder solitary travellers, in the way just described, when they are natives of a distant province, and are not likely to be missed.

### 23. *Gand Bigarî.*

A class of thugs dressed like Gosains in clothes of a turmeric colour. They wander about with *cowar* baskets, containing expressed oils, and other liquid drugs, which they sell. They travel in bodies of from ten to twenty persons, and live in tents. They are said to practise thuggee, after the fashion of those Tînnâmîs who pretend to be Gand Bigarîs and vendors of drugs.

### 24. *Mang Ramûsî.*

These, like the Ramûsîs, reside in villages as watchmen, and have village claims on which they subsist. But they are also gang-robbers, burglars, and highwaymen; and are very dexterous in colouring and passing off brass and other metals for gold. They belong to the Sattara, Poona, Kholapore, Moghelai, and other countries, and have been discovered to be thorough dacoits.

The Mangs of the province of Kholapore have, in all ages, says Lieutenant Barr, of the Kholapore Infantry, "attained an unenviable notoriety for their wild untameable habits, for their great cunning and hardiness, and for their predilection for outrage and robbery. Feeding on carrion, and such game and wild fruits as the country afforded, living as outcasts from the haunts of their fellowmen, hated by all, and bitterly persecuted at times by the reigning authority—when their services were not in requisition to fill the coffers of the State—this tribe has been thrown into a condition of the most abject want and deplorable misery" (*a*).

These Mangs are divided into three branches :—

1. Nada Mang. 2. Holad Mang. 3. Rackwaldar Mang.

### 25. *Per Mang.*

These are Mangs who, like the Dhers, reside outside of villages. They make ropes of leather and hemp, beat tom-toms, and are Watandârs. But they are also addicted to robbery and other crimes, for which they are well known. They reside principally in the Sholapore District; but they are also found in the Ahmednagar, Poona, Sattara, Kholapore, and other countries.

### 26. *Garodi Mang.*

Wanderers, showmen, jugglers, and conjurors. They are also robbers; and gain information of good places in which to rob, by performing, as already described, before Sahûcârs and other rich persons. They do not, however, rob on

(*a*) Selections from the Records of Government. Report by Lieut. Barr, p. 94.

the highways, or dig into houses like common burglars. They are to be met with everywhere. The Bhat or Khanjar dacoits of Northern India are said to have been originally a branch of this tribe.

27. *Ari Madgar Mang.*

Like the Per Mangs, these live outside of villages. They are tanners and shoemakers, and also, it is said, robbers. They are found in Sholapore, Pandarpore, Ahmednagar, and the Nizam's territory.

28. *Chattargatti.*

Picture painters. They have *potis* or books full of all kinds of pictures and portraits, which they go about showing, while, at the same time, chaunting verses in explanation of the story or tradition of each. By this means they contrive to gain information of good places in which to commit robberies, and which, associated with Bagrîs, and often with the Deccan Kaikharîs, they commit at night accordingly. They are also burglars, but, as such, never go armed, except with a long stick. They infest the Northern Koncan.

29. *Bangria.*

Wanderers, pretending to be fishermen, darners of woollen blankets, beggars, and breeders and sellers of buffaloes. They are in fact robbers and burglars; and are often associated with the Chattargattîs, in whose company they travel about. The Bagria dacoits of Northern India are not the same people below the Ganga river,—that is, in Koncan, Sawant Warî, and Goa. These Bangrias are called Thâkûrs, and are not believed to rob in those tracts.

Bangria is the name of one portion or branch of the Koncan Kolis; or rather of a large family of them, the head of which is the present Rajah of Towar. Bamlia is another family name.

30. *Daurî Gosain, or Mend Jogî.*

A class of religious mendicants, some of whom are vagabonds, while others have fixed residences. They wander about in bodies begging alms, and beating the *daura*, or peculiar drum by which they are recognized and are named after. They are both gang robbers and burglars, and are found everywhere.

31. *Josî.*

Wanderers, beggars, and fortune-tellers, pretending not only to divine the future, but also venturing to say what have already been the histories of those

they beguile. By these means they gain access to the houses of respectable and wealthy persons, and plan their robberies accordingly, which they commit at night. On such occasions they often associate with the Daurî Gosains. They use only lâthîs or sticks. They are also called *Bûrbûrkîs*, from an instrument which they play when in honest disguise.

### 32. *Mahratta Banjâri.*

Dwell in villages, serve as watchmen, and cultivate fields. Most of them are gang robbers, burglars, and horse-stealers. As mounted highwaymen, they often rob treasure, or convoys of goods, in the day time. They keep good horses, and reside chiefly in the Nizam's territories, where they are also called Kolîs.

### 33. *Takkârî.*

Mahomedan vagabonds, travelling in gangs. They are professedly manufacturers of *chakkis*, or grinding stones, and breeders of donkeys, but in reality are gang robbers and burglars. During the hot weather some of their gangs visit the Koncan. In the rainy season, they keep about the neighbourhood of Ahmednagar and Bala Ghat.

### 34. *Kolhâti.*

Wanderers; but some, for the sake of greater secrecy, reside in villages, and serve as watchmen. 'Their women are prostitutes ; but are not the same women more generally known as Kolâtnîs, the common dancing women of the Dekhan. They keep packs of dogs for hunting. They are, however, great *dacoits* and highwaymen; but are not burglars. They infest the Berars and Khandesh. The Kolhâtî *dacoits* are properly the Dûkhar Kolâtîs, eating pigs, and pretending to live by making and selling combs made of bones ; but differ from the Son Chîrîs, who, both men and women, walk on stilts, dance on ropes, and exhibit themselves as tumblers, and so forth.

### 35. *Pâkinkâr.*

Live in villages, and have the appearance of common Mahratta Kunbîs. Ostensibly they are menders of millstones, like the Kaikharîs, night guards, and *shikârîs*, or hunters ; but strictly speaking they are gang robbers, burglars, and highwaymen. By going about pretending to mend *chakkîs*, they gain their information as to what houses to attack and plunder. They infest Khandesh, Berar, and Moghalai. They use spears, matchlocks, and swords.

### 36. *Bhat.*

These are the Khanjars of Gondwânâ, and the Sausîs or Sausiyas of Northern India. They are the most desperate of all *dacoits*, and wander about the Dekhan as though belonging to the Gujerati Dombârîs, or showmen. They are a very bold people; and their time for committing a gang robbery, whether upon the house of a large merchant or banker, or upon a government treasury, is invariably nightfall.

### 37. *Kâlbhila.*

These travel about in the disguise of Jogîs and Gosains, selling medicines, and accompanied by their ponies, asses, and bullocks. Their women are dressed like those of the Bhats. They are gang robbers, and gain their information by going about as vendors of medicinal drugs, and as beggars. After committing a robbery, they quickly bury their booty, and disperse. Two or three months afterwards they contrive to recover the plunder, which is then taken to their encampment, and divided. Their arms are spears. They are found in Berar and Berarhattî.

### 38. *Pardâsî. Newati.*

Wandering Mahomedans. They take service with merchants as sepoys; and after some time a gang is assembled, and their masters are robbed. They often likewise commit burglary. They infest Northern India, Malwa, and Gujerat.

### 39. *Khatbû.*

A tribe of wanderers, who in the evening exhibit figures of men and women, which are made to dance and act. They also catch fish. Their women are very expert at tattooing, and are therefore called *pachas*. The tribe is found everywhere in the Dekhan, and is designated as Khîlî Kyantar as well as Khatbû. Its members are not robbers or thieves.

### 40. *Durgî Murgî-wâlâ.*

Wanderers, who go about with wooden images, dressed up with ornaments made of brass, which they exhibit for money. These are deposited in coloured boxes and in baskets, which are carried about by the women of the tribe, or upon buffaloes. The men carry whirligigs, which they spin round and round, striking their bodies with a whip, and playing upon tom-toms. They are not robbers.
51 The tribe is met with throughout the Dekhan.

### 41. *Waid Golah.*

Travelling quacks, dressed in turmeric coloured clothes. They sell drugs and medicines. Their women beg ; and their children are ventriloquists. They are not robbers. They are found everywhere.

### 42. *Khûr Khûr Mûndî.*

Wanderers, who smear their mouths and breasts with food, as though afflicted with vomiting fits ; and in this way quickly obtain alms from disgusted beholders, who are glad to get them to move off. They are not robbers, and may be often met with.

### 43. *Gisarî.*

Wandering blacksmiths. They sometimes rob in the Koncan, but are not generally robbers, though some are often in the secrets of gang robbers, whose spears and other weapons they put in order for any meditated robbery.

### 44. *Dhûwar.*

Travelling smelters and manufacturers of baking-pans. They are generally to be met with in Koncan, Sattara, on the Ghâts, and wherever iron ore is found.

### 45. *Dhasri.*

Wanderers, who dress themselves fantastically, beg by day, and dance by night. Seen everywhere.

### 46. *Dhûmbârî.*

Travelling showmen and rope-dancers. Their women are the Son Chîrîs referred to in number 34. The tribe is common.

### 47. *Phânsî Pardhî.*

The prototypes of the Pardhîs of number 17. They are gang robbers, and travelling shikârîs ; and are poor and ill-clad. They snare game, such as partridges, quails, antelopes, and the like ; and while engaged in selling them endeavour to procure information requisite for successful plunder. Moreover, they also steal the crops off fields, and commit burglaries and thefts. The tribe is destitute of a chief. Its members practise bigamy ; pay for their wives ; and bury their dead. The trîbe wanders among the villages of Bombay, Poona, Belgaum, Kholepore and the Carnatic, having no fixed habitation, but encamping under small tents.

### 48. *Zât Gâh.*

A wandering tribe of Mahomedans who are wrestlers and tumblers. At night they assume women's clothes, and dance before crowds.

### 49. *Sûrga Sîdî.*

Travelling jugglers and mimics, who wear huge turbans ornamented with peacocks' feathers, and bedaub their faces like clowns and pantaloons.

### 50. *Jogî.*

Pedlars and hawkers, selling pins, needles, lookingglasses, beads, and so forth. Occasionally, it is stated, some of them are thugs.

### 51. *Garodi.*

Roving Mahomedan snake-charmers.

### 52. *Lashkarî Sikalgar.*

Mahomedan vagabonds, who wander about in bodies of from ten to twenty men, and encamp on the outside of villages, like the Kaikharîs. They make scabbards for swords, and sharpen and polish swords and other weapons.

### 53. *Banjâra.*

These travel with large convoys of cattle, laden with grain and goods in which they deal. Some of them trade in cattle, large droves of which they bring from the Dekhan and Khandesh. Many are important Sahûcars or merchants. It is their disguise that the Lambâni *dacoits* assume.

### 54. *Chiriya Mâr.*

Bird-catchers from the Madras coast, who speak the Telegû language. Properly speaking, they are a branch of the Korwah tribe. Receiving advances of money for feathers, they sally forth in bodies of from ten to twenty right across the Peninsula into Koncan, catching chiefly kingfishers, the skins of which are taken to the Madras Coast, whence they are exported to China, and there made into fans. They are also gang robbers as often as they find opportunity to be so. They take with them supplies of nux vomica and other poisons, which they affirm are intended as antidotes to bites from snakes in the swamps of Koncan, where the birds above mentioned are principally found.

## 55. *Dakkalwâr.*

Travelling basket-makers and beggars. They have some old established village *haqqs* or rights from the Mangs.

## 56. *Panch-putra.*

Wandering beggars, receiving alms exclusively from carpenters, blacksmiths, and goldsmiths.

## 57. *Gopâl.*

Travelling showmen, like the Dombâris and Phailwâns, who wander about in parties of ten or twelve. They are also called *Irgopâl.* They are frequently met with, and are not robbers.

## 58. *Bhondi Kûmâr.*

Wanderers. They make figures of horses, elephants, and other animals in mud, and also hookah chillums, which they sell. They alight on the outside of villages ; and are not robbers.

## 59. *Charan.*

Traders who travel about with large droves of pack-bullocks. They visit Koncan, where they make their purchases, and thence convey them into the interior for sale. They also bring down from Gujerat and Malwa large herds of cattle, which they sell as they travel along. A great many of them reside in Kattywar. Each man is generally armed with spear, sword, and buckler. They are also called *Herah,* and have the same appearance as the travelling Banjâras from Khandesh. Their habits as robbers have yet to be ascertained, though they are believed to be *dacoits.*

## 60. *Sar Bhangi, or Aghorî.*

These are wanderers, and are like the Gosains. They use human skulls from which to drink water. They are a kind of conjurors, pretending by tricks to produce milk, liquor, and so forth from their mouths. In the skulls they mix up urine and gûr or sugar, and drink this as a dram ; by doing which, and by squatting before houses for purposes of nature, they extort gifts from people glad to be rid of the horrible nuisance of their presence. They are believed to be gang robbers. In Northern India they are known by the term Aghorî.

61. *Nandî-wâlâ.*

Wanderers, who teach bullocks and other animals to do whatever they are bidden, and obtain a livelihood by the exhibition of them. They are not robbers.

62. *Bandar-wâlâ.*

Travelling monkey showmen. There are two tribes of them, one a section of the Kaikharîs, the other Mahomedans.

63. *Bhauri, or Bhugri Khilânewâlâ.*

Wandering beggars, who exhibit huge spinning-tops, Bhauras or Bhugra, during the revolutions of which they observe a profound silence, as though absorbed in the performance.

64. *Jangli Sonâr.*

Journeymen smiths, who manufacture various kinds of ornaments, which they go about selling, accompanied by their donkeys.

65. *Pûrât.*

These wander about with wooden models of temples of various kinds, which by night they illuminate with lamps and torches, playing music and sounding shells in front of them, and collect money from the exhibition. Their women beg by day. They locate themselves for a time on the outside of villages.

66. *Yar Golah.*

Travelling sellers of frankincense, sandalwood, kokum, and the like. They differ from the Yargollis of number 2, though both tribes frequent the Madras Presidency, especially the neighbourhood of Seringapatam.

67. *Mûl Dhâsar.*

These wear large *pagrees* or head-dresses, stand barefooted on thorns, and prick and wound their bodies with divers instruments. During their performances they keep up a kind of music by blowing shells and tapping a gong. They rove about collecting money from their exhibitions.

68. *Khanjâr.*

Rope-spinners, and manufacturers of footmats from *coir*. They are a very useful people. There is another tribe of the same name which breeds and sells ponies, and steals them too. The Sansya *dacoits* pretend to be the latter tribe.

### 69. *Chaura.*

A tribe of Bhamptes, very expert in robbing people while on horseback in fairs and crowded places. They disdain to steal anything they can get, and are only to be tempted by what is valuable. They rob respectable persons, with which view they dress themselves respectably. There is a colony of them at Jamkhar.

### 70. *Haridâs.*

This tribe is connected with the Chattargattis. Some of them form a part of the establishment of a Mahratta family, and are its story-tellers, reading and chaunting *kathas* or pleasant tales, for the amusement of its members. It is related of Sevajee, that he was very fond of attending the assemblies of these *katha* readers. It is a favourite Mahratta pastime ; and the advent of a Haridâs to a village is hailed with much pleasure; and he is listened to by a large audience till often a late hour. They wander about in small parties, yet are not robbers.

### 71. *Phailwân.*

A wandering tribe of Mahomedan wrestlers and gladiators. They are very athletic, and perform remarkable feats in gymnastics, sword exercise, and so forth. Many are also expert at all kinds of tricks and displays of legerdemain. Their children are very intelligent and agile. The tribe is honest (*a*)

### 72. *Bagdi.*

These wander over the country from Kholapore to Chinchnee, a distance of thirty miles. In that tract they are a very small community of less than fifty persons, who originally came from Inchulkurunjee. Some of the tribe are found also at Bawra, Koorundwar, Azra, and in other places. Their occupation is to sell fish and marking-nuts, and to mend blankets. They are professedly Hindus, and worship Mhasoba. The Bagdis do not intermarry with other tribes. They purchase their wives, and practise polygamy. All residing in the same village are under the authority of a head-man, called Mehtar.

### 73. *Balsantosh.*

The head-quarters of this tribe are at Chikoree, Belgaum, Rookree, and Inchulkurunjee ; but members of the tribe are found at Belkihal, about the Kholapore territory, and in other regions. They have no recognized head. Their

(*a*) Report of Colonel Hervey on the wandering and other predatory tribes of the Bombay Presidency : pp 80—90 of the Selections from the Records of Government in the Police Branch of the Judicial Department.

social customs are peculiar ; they pay money for their wives, practise bigamy, and bury their dead. The favourite deity worshipped by them, is Goraknath ; but they are in the habit of carrying about with them a figure of the goddess Satwâi. As professional beggars, they lead a vagabond life, and endeavour to gain admission into the houses which they visit, under the promise of their being able to procure the gratification of every wish, whether for children, or for success in any enterprise. Working on their credulity, they induce them to leave their houses, in order to purchase certain articles which they pretend to need. During their absence they steal anything that falls in their way, and make off.

### 74. *Beldar.*

The tribe roams about the districts of Sattara, Belgaum, Kholapore, and Nepanee, and other parts of the Dekhan. One of their principal places of resort, especially in the rainy season, is the village of Nandgaum, in Sattara. Some of their clans are under the authority of head-men ; others not so. Bigamy is allowed in the tribe, and wives are paid for. The dead are buried, not burnt. The ostensible occupation of the Beldars is to quarry stones, and manufacture hand-mills ; but they pursue other and more congenial enterprises. They are often seen at fairs and great festivals, and on the banks of rivers where multitudes of people are accustomed to bathe. Here, while their performances attract general attention, their children pilfer in all directions. As opportunity offers, they commit robberies and other crimes. The religion of the tribe is a species of Hinduism, Venkoba being the deity commonly worshipped. They do not intermarry with other tribes.

### 75. *Garûdi.*

Snake-charmers, jugglers, and the like. They are scattered over the whole of the Dekhan, but keep themselves separate from all other tribes. They indulge in bigamy, and give money for their wives. The tribe has no uniform custom in regard to funeral rites, and sometimes bury, and sometimes burn, their dead.

### 76. *Bhâts.*

The Bhâts are a well known class of Hindus in most parts of India, whose occupation is that of reciting and singing the achievements and praises of chiefs and of all those who employ them. In Sattara, Meeruj, Bombay, Surat, Kholepore, and other districts of the Dekhan, there is a wandering tribe of Bhâts, who

are both minstrels and beggars. They have no rocognised head. They practise polygamy. Their principal deities are Shiva, Marûtî or Hanûmân, and Vithoba.

### 77. *Bhandû Kumhâr.*

Their chief place of residence is Punala in Kholepore ; but the tribe is scattered about in various districts of the Dekhan. They gain a livelihood by the manufacture and sale of mud images. Polygamy is allowed in the tribe. Their wives are obtained by the payment of money. The bodies of their dead are buried. The Bhandûs acknowledge the authority of a head-man. They do not intermarry with other tribes.

### 78. *Dasrî.*

These are found at Bombay, Belgaum, and other cities of the Dekhan, but their principal seat in the rainy season is Beejapore. They are bigamists, and obtain their wives by the payment of money. Unlike most Hindus, they bury their dead. The Dasrîs are by profession play-actors and show-men. They hold no social intercourse with other tribes.

### 79. *Dhawad.*

A low Mahomedan tribe residing chiefly at Peta Punala in Kholepore. They pay great veneration to Pirs or Mahomedan saints. Like Hindu castes generally the Dhawads do not intermarry with other tribes. They practise polygamy, and give payment for their wives. There is a head-man of the tribe. In occupation they are iron-smelters.

### 80. *Dombarî.*

A wandering tribe with no fixed home. They go from place to place in the districts of Poona, Sattara, Belgaum, Sawunt Warec, and the adjacent tracts. Some are Hindus, worshipping Yelloba and Yelluma, and some are Mahomedans, paying reverence to *pirs*, yet they have one head who exercises authority over the tribe, and intermarry only among themselves. Polygamy is practised, and money is given for the wives. They bury their dead. The Dombarîs are show-men and makers of combs. They have a bad notoriety for promoting the prostitution of their women.

### 81. *Durgi Margi Wallî.*

This tribe is known in Bombay, Sattara, Kholepore, and in some parts of the Carnatic, where the head-man resides. In the rainy season their chief place is

Beejapoor. They exhibit idols to the people whom they visit, and beg alms, and their favourite deities are Lakhshmi and Hanuman. The tribe keeps itself aloof from all others. Their dead are buried.

82. *Dowrî Gosâvi.*

These wander over large tracts of country, including Sattara, Belgaum, Kholepore, the Carnatic, Meeruj, Jumkhundee, and other parts of the Dekhan, as well as in Koncan. They give money for their wives, and sometimes have two, but no more. Like most of these tribes, they bury their dead. They profess to be Hindus, and worship Nathdeo. Some persons of the tribe sell needles, shells, and so forth. Others beat a peculiar drum called *dowrî*, and beg.

The Gosâvîs steal the crops off the fields; and also commit thefts, burglaries, and gang and highway robberies. They likewise are accustomed to assume various disguises, in order to procure information for the successful commission of their depredations. They have no permanent lodging, but go among the villages, encamping in the jungle near to water, where they sit under the shade of thick cloths erected for the purpose. At night their weapons are kept ready for use; but in the day time they are unarmed. They eat fish, fowls, and the flesh of goats, wild cats, foxes and the like, but not the flesh of cattle. Some of the tribe acknowledge a head-man; others do not.

83. *Ghisari.*

The Ghisarîs visit parts of the Kholepore territory, Meeruj, and various places in the Dekhan. They speak of themselves as Rajpoots, and chiefly worship the god Jotiba. Their trade is that of blacksmiths. If they can afford it, they prefer to burn their dead; if not, they bury them.

84. *Gole.*

The head-quarters of the tribe are at Chikoree, Nepanee, and adjoining tracts during the rainy season; but they are seen throughout the year in other districts, such as, Badanee, Meeruj, and other parts of the Dekhan. They sell drugs, glass-beads, and so forth, and beg; and are prone to enter unoccupied houses and carry away what they find there. The Goles are Hindus, and worship Venkoba and Yelluma. They practise bigamy, and bury their dead.

85. *Gopal.*

These too are Hindus, and worship Basudeo. They are found about
52 Kholepore and the Dekhan, and get their living by begging. The tribe is under the

authority of a chief. Its members do not intermarry with other tribes. They give money for their wives, and are allowed to have two if they choose.

### 86. *Gatî Chorî.*

The Gatîs are professional pick-pockets and shop-lifters. They frequent the Kholepore territory, and the Dekhan generally; but their chief place of residence is Danolee, in Kholepore. There is a head-man over the tribe, which holds no social intercourse with other tribes. They are permitted to have two wives, who are obtained by the payment of money; and they bury their dead. As Hindus they worship Yelluma.

### 87. *Helvî.*

These belong to the Kolî race. They traverse the villages of the Carnatic and the Dekhan, especially the neighbourhood of Hookeree; but the original seat of the tribe is Shirhuttee, a village in the Belgaum District. They practise bigamy, and pay for their wives. By profession the Helvîs are beggars and fortune-tellers. The habits of some of them are very peculiar. Dressing themselves in quaint and gaudy clothes they ride out on richly ornamented bullocks, and riding up to a house profess to be able to tell the names of all the inmates without any previous knowledge of them, together with the names of all their ancestors in an unbroken line for many generations. While engaged in this task they acquaint themselves with the doors and passages of the house, and afterwards, in company with the Mangs and Ramûsîs, plunder it. There is a head-man for directing the affairs of the tribe, which does not intermarry with other tribes.

### 88. *Kaikadî.*

Basket-makers and village musicians, scattered about Kholepore and the Dekhan. They are of the great Kolî family. These people observe a singular custom at their funeral obsequies. The body is placed in a tomb constructed of earth, which is an object of worship for three days subsequently. The Kaikadîs are polygamists, and give money for their wives. Their favourite deity is Hanumân, the monkey-god.

### 89. *Katârî Sûtar.*

Exhibitors of puppet-shows. They are found in the country above the Ghauts, Koncan, and Sattara; but in the rainy season many of them resort to Tachgaum, a village of Kholepore. They practise bigamy, pay for their wives,

bury their dead, and keep themselves separate from other tribes. Their principal deities are Kâm and Vithoba.

90. *Kharkharmundi.*

These visit Bombay, Sattara, Dharwar, and Kholepore, especially in the villages of Tullasee and Yemgay. They are beggars. Their chief deity is Margoba. They have no recognized head, yet are a distinct tribe, and are exclusive on the marriage question.

91. *Komti.*

Wanderers about the Carnatic and the Dekhan, their head-quarters being at Pundhurpore in the rainy season. Adorned with thick necklaces, made of beads of the Tulsi tree, they frequent fairs exhibiting a stick surmounted by a brown cloth flag, small wooden castanets, and other instruments. While in the act of reciting prayers in the temples, or among the crowd, or whenever the opportunity occurs, they cut away the pocket of the unwary bystander with considerable dexterity. Another trick is, to sit on the ground in places frequented by pilgrims, with patches of cloth tied around their limbs, which they pretend to be diseased, and at the same time chaunt their prayers, and beg. Then seizing a happy moment, they snatch up whatever is at hand, and suddenly make off. Ostensibly, they are beggars, yet sometimes they have various articles for sale, such as, glass-beads, lookingglasses, curious stones, and the like. Many again carry about with them certificates setting forth that their tongues have been cut out by robbers ; and on looking into their mouths no tongues are visible as they have been drawn away for the moment. Moreover, as objects of charity they are admitted into the houses of benevolent persons, and being there they make observations of their condition in view of house-breaking at some future time. They bury their dead.

92. *Korvi.*

These are found in the Kholepore territory, in places below the Ghauts, Sawunt Waree, Rajapore, and in parts of the Dekhan. Entering villages under the pretence of selling brooms, baskets, and so forth, they obtain information regarding houses and property, to be afterwards made use of in burglaries. They also pilfer any article which comes in their way. Some are employed as musicians. As Hindus they worship Hanuman and Venkoba. They practise polygamy, and pay for their wives. The tribe keeps aloof in its marriages from all other tribes.

### 93. *Kalsûtri.*

This tribe wanders over a wide tract of country, extending from Northern India to the Dekhan. In the rainy season their favourite resort is Walwa in Sattara, and the Putwurdhun territory. They support themselves by exhibiting puppet-shows and assuming various disguises. They are partly Hindus and partly Mahomedans, yet do not associate with other tribes. The Kalsûtris are content with one wife. There is no recognized head of the tribe.

### 94. *Lamani.*

Ramdoorg, the country below the Ghauts, and Gujerat are frequented by this tribe. In the rainy season they retire to the jungles. They are sellers of salt, dry coriander seed, and so forth ; yet are ready for the commission of thefts and highway robberies when opportunity favours. They worship Venktesh, pay for their wives, and burn their dead. The tribe obeys a recognized head.

### 95. *The Mahrathi Nat Tribe.*

These people assume the disguise of Dasnâmî Gosavîs, who are traders. Having obtained information respecting some traveller who is in possession of valuable property, they meet him at his halting-place on the road, and inquiring his destination declare their intention of proceeding to the same place. Having advanced two or three stages, they administer to him an intoxicating drug mingled with his food, and while he is under its influence, rob him, and decamp. In this manner they commit many robberies, and occasionally murders, on unfrequented roads. They have also a trick of swindling people by promising to show them treasures hidden by their ancestors. After digging for some time, they declare that the treasure has fled to another spot. Thereupon, goats, fowls, limes, and other things are given for the purpose of enabling them to perform ceremonies for exorcising the devil, who is affirmed to be sitting over the treasure. When everything possible has been squeezed from their dupes, they perform some unmeaning rites, and manage to quit the premises.

The tribe has a recognized head who lives at a village called Natcypotey. They wander about Sanglee, Meeruj, and the Dekhan generally, and pass the rainy season in Sattara. Some of them are permitted to have two wives. They bury their dead.

### 96. *Mati Wad.*

A tribe frequenting Dharwar, Sanglee, Meeruj, and adjacent districts, but their chief places of resort are Sangowday, Dutwar, and other villages in Khole-

pore. Their occupation is, to sink wells and to remove earth; but they are addicted to shop-lifting and to picking of pockets, and indulge in the trickery for which the Beldars have made themselves notorious. They are bigamists, pay for their wives, and bury their dead. The original seat of the tribe is said to be Tylungun. It intermarries with only one other tribe, namely the Godiwad, or Kalwad. These people are commonly called Waddars. They worship Venkoba.

97. *Nadi Mang.*

One of the Mang tribes, yet not intermingling with other tribes. They are found in Kholepore and other districts; and are workers in leather.

98. *Nad Lakhshmî Walli.*

These are supposed to be either Mangs or Mhars. They wander about Sattara, the Carnatic, and the Dekhan; but their original seat is Beejapoor. The tribe is a branch of the Kolî family; but does not intermarry with other tribes. Their practice is to bury their dead. They put on long coats, called *zugas*, besmear their foreheads with *koonkoo*, allow their hair to grow luxuriantly, and with flutes in their hands, hollow brass rings, filled with small pieces of stone, on their thumbs, and flourishing long whips, they stand before houses, dance, play upon their flutes, shake their thumbs, and pretend to beat their backs with their whips. A great noise is produced, and a crowd of spectators is collected. As the performance goes on, the wives and children of the tribe mingle in the crowd, seize any article in the house or near it left unguarded, and make off.

99. *Nakadolîachai Wyad.*

These quacks wander about with bags hanging from their shoulders containing cocoanut shells filled with different drugs. Although these drugs are of inferior quality, they pass for good and efficacious medicines with the ignorant, who come to them for advice. If an invalid happen to live by himself, they endeavour to persuade him to suffer them to reside with him for a time, for the purpose of giving him suitable medicine. After remaining some time and ascertaining the state of his house and the extent of his property, they give information to their companions, and on an appointed night the house is robbed, and the gang decamp. The tribe is scattered over Dharwar, Sattara, and the Carnatic; and some of them travel as far as Benares. They bury their dead, like most of these tribes.

100. *Nandî Baili Walli.*

A branch of the Bangdî family, who are found in Belgaum, Sattara, and

adjacent districts, but whose head-quarters, in the rainy season, are at Wurad, in Malwan, and in the Juth Division of Sattara. Their original seats are supposed to be Beejapoor and Anundapoor. Some are fishermen; others train bullocks to dance, and get their living by begging. There is no proper head of the tribe. They give money for their wives, and bury their dead. Their chief deity is Venktesh.

### 101. *Upar.*

The Upars frequent Chikoree and neighbouring places, and pass the rainy season at Mouje Yadgood, in Chikoree. These people pretend to hold intercourse with gods, demons, and goblins, and so swindle people of their money. They also indulge in petty thefts, and in shop-lifting. Dressing themselves in the garb of Mahrattas, and wearing large bead necklaces, they sit at a ford counting their rosaries, and pretend to be absorbed in prayer and meditation. Watching their opportunity, however, they make off with any stray articles belonging to travellers encamped, which they may be able to lay hands on. They are Hindus, burn their dead, and keep themselves aloof from other tribes. Their favourite deity is Hanuman.

### 102. *Pailwan.*

By profession these are wrestlers, and wander over the country from Delhi to Hyderabad, in the Dekhan. They are partly Hindus and partly Mahomedans; yet keep themselves separate from other tribes.

### 103. *Pathrût.*

Swindlers, who drive a trade in false ornaments made of gilded brass, which they expose for sale as gold on the high road, or in jungles, or at the mouths of valleys, where there is any constant influx of people. They are also pick-pockets and shop-lifters. There is a peculiar custom prevalent among them, of the bride and bridegroom holding a wooden pestle throughout the whole of the time that the marriage ceremony is being performed. The tribe frequents Dharwar, Poona, Sattara, and other places. They bury their dead. The tribe is under the authority of a head-man.

### 104. *Pichatî.*

A branch of the Kûdvî tribe, found at Hooblee, Dharwar, Belgaum, Nurgoond, Bowra, and other places, having their head-quarters at Inchulkurunjee. They are professional beggars. The tribe worships the goddesses Ambabaî and Satwaî, indulges in polygamy, and receives women as wives by paying for them.

105. *Vâsudeo.*

Found in Belgaum, Poona, Dharwar, Sattara, the Carnatic, and other tracts. They support themselves by begging. The tribe worships Maha Kâlî. It has no recognized head.

106. *Wad.*

Their head quarters are at Kholepore. They are polygamists, and receive their wives on the payment of money. The occupation of the Wads is that of stone-quarriers. They profess to be Hindus, and worship Venkoba. The tribe contracts no marriages with other tribes. They bury their dead (*a*).

107. *Pindâris.*

These were originally not a distinctive class or tribe, but were vagabonds of all castes associated together for purposes of plunder. They had fixed settlements, where they were permitted to live unmolested; whence they sallied forth in gangs, to rob and devastate the districts they traversed. "They were bandits, composed of the refuse and scum of the land, of every denomination and creed. Pindâri was merely their name. Mean and arrant cowards, with not one redeeming virtue in woman or in man, they flocked and congregated together with impunity in villainous combination, their safety in their host, and their savage cruelties a dread shield in their defence" (*b*). "When these miscreants were suppressed by the British Government, they settled in families wherever large towns offered them a means of subsistence, by hiring out themselves as conveyers of baggage and merchandise during the fine season, or of firewood during the rains, by means of their ponies. They are to be met with in nearly every large city or town in the Dekhan" (*c*).

(*a*) Statistical Report of the Principality of Kholepore, by Major D. C. Graham, Political Superintendent. Selections from the Bombay Government Records, No. VIII, New Series, pp. 128—140.

(*b*) Report on the Wandering Tribes of the Bombay Presidency, by Captain Hervey. Bombay Government Selections, No. I, New Series, p. 157.

(*c*) *Ibid.*

# PART IV.

## THE TRIBES AND CASTES

OF THE

## PROVINCE AND FRONTIERS OF SCINDE.

# CHAPTER I.

SEC. I.—THE SINDHI TRIBES. SEC. II.—THE SEEDEE OR SLAVE RACES OF SCINDE. SEC. III.—THE MEMON CLANS. SEC. IV.—THE KHWAJA CLANS. SEC. V.—THE MOHANA CLANS.

## SECTION I.—THE SINDHI TRIBES.

THE races inhabiting Scinde are numerous and diverse. Many are altogether of foreign origin, and are immigrants from Arabia, Persia, Beloochistan, Afghanistan, and the Indian Peninsula. "The Sindhi Proper," remarks Lieutenant Burton, "is a stronger, more robust, and more muscular man than the native of Western India. His hands, feet, and ancles, have none of that delicacy of formation observable among the nations that inhabit the broad lands lying on the other side of the Indus. The Sindhi, in fact, appears to be a half breed between the Hindu, one of the most imperfect, and the Persian, probably the most perfect, specimen of the Caucasian type. His features are regular, and the general look of the head is good. The low forehead and lank hair of India are seldom met with in this province. The beard, especially among the upper classes, is handsome, though decidedly inferior to that of Persia or Afghanistan. In *morale* he is decidedly below his organization; his debasement of character being probably caused by constant collision with the brave and hardy hill tribes who have always treated him as a serf, and by dependency upon Hindu shroffs and banyans, who have robbed and impoverished him as much as possible. He is idle and apathetic; unclean in his person, and addicted to intoxication; notoriously cowardly in times of danger; and proportionably insolent when he has nothing to fear. He has no idea of truth or probity; and only wants more talent to be a model of treachery. His chief occupations at present are cultivation, fishing, hunting, and breeding horses, camels and sheep" (*a*). The Sindhi does not dress so well as Hindus ordinarily do. He wears a peculiar cap, which is said to be not unlike an English hat inverted. This is worn by all classes, except those of a sacred character, who wear the turban. In religion, the Sindhis are Mahomedans.

(*a*) History of Scinde, by Lieut. R. F. Burton, pp. 283, 284.

The Sindhis are great gamblers; and play chess and backgammon, games with cards, dice, cowries, and pice, and others in which skill or chance, or both combined, are required. Men, women, and children delight in such entertainments, in which often quarrels and disputes arise, especially from the cheating to which all are prone. The Sindhis are also fond of kite-flying—a favourite diversion with Hindus,—and also of pigeon-flying, cock-fighting, ram-fighting, and wrestling.

Sindhi women are of fairer complexion and of larger features than Hindu women, but are not so delicately formed. They are very ignorant, and few of them can either read or write. "The usual Moslem prejudice against female education is strong in Scinde. In manners the Sindhi female wants the mildness of the Indian, and the vivacity of the Afghan and Persian. She is rather grave and sedate than otherwise in society. She is fond of play, and can cheat with formidable dexterity. Sindhi women are most indecent in their language, especially in abuse. They have very few expressions peculiar to their sex; but deliberately select the worst words used by the men. They are fond of drinking liqueurs, and the different preparations of hemp. Intoxication is always the purpose of their potations. Many of them take snuff, and almost all smoke tobacco" (*a*). Altogether the characters and habits of Sindhi women are more repulsive than attractive.

The list of these tribes. clans, and great families is long, but is of importance and interest by reason of its completeness. The list arranged alphabetically, as originally drawn up by Lieutenant R. F. Burton, to whom great credit is due for the exceeding care he took in compiling it, is as follows:—

*Sindhi Tribes, Clans, and Families.*

| | | |
|---|---|---|
| Arîsar. | Bahman. | Bhatî. |
| Abra-Dâoch. | Bhambro. | Bhalâi. |
| Agim. | Badîpoto. | Bahban. |
| Amro. | Baghdo. | Bararo. |
| Ahmedâni. | Burbulî. | Bâkro. |
| Agâr. | Bâdal. | Bhojo. |
| Achhro. | Bhand. | Bakhiyâr. |
| Akro. | Bâkur. | Burdî. |
| Abro. | Bhopatânî. | Boro. |
| | Bûtro. | Burdâr. |
| Bukîro. | Bhûgiyo. | Beban. |
| Bhiriyo. | Binto. | Bâran. |

(*a*) History of Scinde, by Lieut. R. F. Burton, pp. 296, 297.

*Sindhi Tribes, Clans, and Families.*—(Continued.)

Bambho.
Bhânâi.
Berand.
Bodhî.
Bhopat.
Bahâr.
Bâû.

Chahân.
Châniyo.
Chhoretho.
Chhediyo.
Chaghdo.
Chanbân.
Chandveno.
Chhutto.
Châran.
Chhortiyo.
Channo.

Dero.
Dayo.
Dhokî.
Dapher (or Shikârî).
Dudh.
Dûdo.
Dâd-poto.
Dars.
Dado.
Dâraz.
Dhagar.
Dachar.
Dador.
Damkî.
Dadhar.
Dâro.
Dhâro.
Dâkho.
Dakak.
Dublo.
Dunyo.
Dhâggar.
Daherî.
Dûâkar.
Deto.
Depar.
Dâochh.
Dînejo.
Dagar.
Dall.
Dambhar.

Gaphelo.
Gahlo.
Gaddo.
Giddar.
Gayan.
Garye.
Gel.
Guggo.
Gand Saghar.
Gîdar.
Garmo.
Gungo.
Gaicho.
Gagan.
Ghanno.

Hâle-poto.
Hâliyo.
Hinorjo.
Hamâtî.
Helayo.
Halleyo.
Hâkit.
Hamîrako.
Hâlo.

Isan-poto.
Iakujo.
Iakro.
Iebar.
Iagiyo.
Imât.
Iagsî.
Iuneio.
Jahejo.
Jûno.
Jhabro.
Jhangasujâl.

Kokâryo.
Kangâr.
Kâchhelo.
Khalîfor.
Khâkî-hâlo.
Khâher.
Kâho.
Kishmishî.
Kiyan.
Kân.
Khachur.
Khâro.
Khâwar.
Karkulî.
Kânro.
Kodar.
Khuskh.
Kanând.
Kas.
Kâtiyâr.
Kâuth,
Karyo.
Kakar.
Kîrijo.
Kâko.
Kebar.
Khohar.
Kâtiyân.
Kândro.
Kubbar.
Kabharo.

Lâdo.
Labhân.
Logo.
Lageto.
Lako.
Lang.

*Sindhi Tribes, Clans, and Families.*—(Continued.)

Lâkhiyo.
Lândar.
Lâkho.
Lodhiyo.
Lângâh.
Lallang.
Laddî.
Landrî.

Mahmat.
Mahî-poto.
Mange-poto.
Meman.
Manahî.
Mangnâno.
Mashaîkh-poto.
Mor.
Mâliyo.
Malâr.
Mehar.
Muttâni.
Mazdujo.
Mîrakhor.
Machhor.
Maharo.
Manâhî.
Mandhor.
Mândar.
Mahmûd.
Mocho.
Merî.
Mahâno.
Mâchhî.
Mangrujo.
Mangnijo.
Mâhîyun.
Mindhro.
Mahesar.
Muso.

Nûmrgo.
Notyâr.
Nor.
Nâhujo.
Natanî.
Narejo.
Nâîch.
Nâgno.

Othâr.

Pahwar.
Paran.
Parbâtiyo.
Parrâr.
Paro.
Patâfî.
Parosar.
Parah.
Pallî.
Pahor.
Passûjo.
Pûssayo.
Parahar.
Pallah.

Rajer.
Ramzân-poto.
Râhû.
Rajiro.
Râno.
Rûnjho.
Râthor.
Rangî.
Rajsî.
Râmdeh.
Râniyo.

Sammo.
Sumro.
Satthio.
Sadhar.
Sodho.
Sând.
Sûfî.
Saho.
Shoro.
Shikârî (or Dapher).
Sâho.
Sudar.
Sadehar.
Sagho.
Sopâr.
Shaitânî.
Sangî.
Satpuryo.
Sakherâni.
Sâhar.
Sâhim.
Sehro.
Samejo.
Sipio.
Sehto.
Sorangi.
Sâmtiyo.
Siddik-poto.
Siyâl.
Shado.
Sholâni.
Sâtar.

Tihbo.
Tâjû.
Tâjeyo.
Teno.
Thaim.
Tumyo.
Tûno.
Târo.

Utho.
Udhejo.
Unnar.

Vighyâmal.
Vahîro.
Varo-poto.

*Sindhi Tribes, Clans, and Families.*—(Continued.)

| | | |
|---|---|---|
| Vidhriyo. | Vaijâro. | Warso. |
| Vikaro. | Vikyo. | Wangiyâr (*a*). |

## SECTION II.—THE SEEDEE OR SLAVE RACES OF SCINDE.

In former times, many slaves were imported into Scinde from Muscat and other parts of Arabia. These were from Zanzibar, Mombas, Abyssinia, and other countries of Africa. The slaves were introduced into families of the wealthy classes, and generally intermarried among themselves. They were a degraded race, of vicious habits. Occasionally, they rose to some distinction ; for example, Siddee Hosh Mahomed was the favourite attendant of Shere Mahomed. Most of the better class of slaves adopted the Hanifî form of Mahomedanism. Sometimes, though not often, slave women married Sindhi husbands. Their half-caste children are called Guddo ; and quadroons, that is, the children of a half-caste woman married to a Sindhi husband, are termed Kambrani. The descendants of these slaves are commonly designated by the term Seedee, a corruption of Saiyid. They are divided into upwards of twenty principal tribes as follows :—

*The Seedee Tribes.*

| | | |
|---|---|---|
| Dengereko. | Mkami. | Myasenda. |
| Dondiri. | Msagar. | Mzigra. |
| Gindo. | Mudoi. | Niziziniza. |
| Kamang. | Mukodongo. | Nyamnezi. |
| Makondi. | Murima. | Temaluye. |
| Makna. | Murima-phani. | Zalama. |
| Matumbi. | Muwhiri. | Zinzigari (*b*). |
| | Myas. | |

## SECTION III.—THE MEMON CLANS.

Respecting these, Lieutenant Burton makes the following interesting observations :—" Many Memons," he states, " are found settled in Scinde, especially about Hyderabad, Sehwan, and Kurrachee. They doubtless were originally Kutchee Hindus, who became Moslems, and probably emigrated to Scinde during the Kalhora rule. Their avocations are trade, agriculture, and breeding camels. Their dress is that of the Scindee ; and their faith that of Abu Hanifî. Some of them are very learned men ; and they have done more than any other class to

(*a*) Notes relative to the Population of Scinde, by Lieut. R. F. Burton. Bombay Government Records, Part II, pp. 640—643.

(*b*) History of Scinde, by Lieut. R. F. Burton, p. 254.

introduce the religious sciences into this country. They have either abandoned, or never adopted, the heresy so common among their brethren in Bombay, namely, the system of depriving the females of their pecuniary rights in wills and inheritances. The Scinde Memon always adheres to the word of the Koran; leaving one-fourth of his property to his wife, if he has no issue by her, and one-eighth, should he have issue. His daughter, moreover, claims half the portion of property allowed to a son. No class of people in Scinde is more highly spoken of than the Memon" (*a*).

The word Memon is a corruption of *mumin*, a believer. Many learned men have sprung from the Memons in Scinde.

### SECTION IV.—THE KHWAJA CLANS.

The tradition prevalent among these clans is, that they came originally from Persia. They are attached to the Ismaeliyeh heresy, and yet differ from the Mahomedans of this creed in that, while the latter believe in seven Imâms, they consider that the Imâms should appear in unbroken succession, and consequently one exists among them even at the present time. They are heterodox Shîahs. The Khwâjas are a small community, and are chiefly found at Kurrachee. These people have no mosques in Scinde, but perform their religious services in a house specially fitted up, called *kano*. The Sunni Kâzis perform the ceremonies at their marriages and funerals. In their dress the Khwâjas appear like Sindhis; yet they disapprove of the dark blue colour, the most popular hue in Scinde, and prefer red or white. They are accustomed to shave their heads, leaving a small tuft of hair on each temple.

### SECTION V.—THE MOHANA CLANS.

These were formerly Hindus, but have become converts to the Mahomedan faith. They are fishermen, and reside chiefly by the shores of the lakes of Manchar, Maniyar, and Kinjur. The Mohanas are of very dark complexion, and of a singular cast of countenance. They have a character for gross immorality; yet outwardly they are religious, inasmuch as they diligently observe the ceremonies and duties prescribed by the Mahomedan creed, and also some of a Hindu origin, such as the worship of the Indus under the name of Khwaja Khizr, which is periodically propitiated by an offering of rice in earthen pots covered with red cloth (*b*). The Mohana clans are numerous, and are controlled by head-men styled *changa mursa*.

(*a*) Notes on the Population of Scinde, by Lieut. R. F. Burton. Bombay Records, p. 647

(*b*) History of Scinde, by Lieut. R. F. Burton, p. 252.

# CHAPTER II.

I.—THE SAMMA AND SUMRA TRIBES. II.—THE NUMRIA TRIBE. III.—THE JOKIA TRIBE. IV.—THE LUMRI TRIBE. V.—THE CHUTA TRIBE. VI.—THE AFGHAN TRIBES. VII.—THE AFGHAN TRIBES OF SHIKARPORE. VIII.—THE KALHORA TRIBE. IX.—THE ANCIENT RULERS OF SCINDE. X.—THE JAT TRIBE. XI.—THE KAJJAK TRIBE. XII.—THE BAROZHI TRIBE. XIII.—THE TRIBES OF KATCHEE. XIV.—THE KHETRANI TRIBE. XV.—THE ABRA TRIBE. XVI.—THE LAHORI TRIBE. XVII.—THE HAKRAH TRIBE. XVIII.—THE CHAJRAH TRIBE. XIX.—THE BRAHUI TRIBE. XX.—THE BAROI TRIBE. XXI.—THE KURAYSHIS OR SIDDIKIS. XXII.—THE ALAWIS. XXIII.—THE ABBASIS. XXIV.—THE SAIYIDS. XXV.—THE BHATIA TRIBE.

The greatness and prosperity of tribes and families, succeeded by their decay and ruin, are no where more strikingly illustrated than in Scinde, where illustrious tribes of former ages are now in ignoble poverty (*a*). Scinde was the earliest Indian conquest made by Mahomedan invaders, yet their rule over that country, though at one time firm and resolute, gradually became weak and impotent, and eventually gave place to a succession of dynasties in which at one time a Hindu element, at another, a Mahomedan, predominated.

### *I.—The Sâmmâ and Sûmrâ Tribes.*

These tribes inhabit the country beyond Tatta. Here they are a mild and inoffensive people (*b*). The Sâmmâ and Sûmrâ Rajpoots were rulers in Scinde in ancient times. The Sûmrâs reigned from the middle of the eleventh century to 1340, and were overthrown by the Sâmmâs who governed Scinde till about the year 1521, when they were subdued by Shah Beg Arghun, whereupon many of the tribe fled to Cutch and settled among their brethren, already there. Their descendants are now labourers and cultivators; and are divided into seven tribes, as follows:—

1. Jamûtri.
2. Arab Gadûr.
3. Shûrû.
4. Bûrah.
5. Shakh.
6. Warah.
7. Mangazah.

(*a*) Report of the Routes leading from Kurrachee to Jerruk, by Captain E. D. Delhoste. Bombay Government Records, Part I, p. 250.

(*b*) Report of the Country between Kurrachee, Tatta, and Sehwani, by Captain E. P Delhoste. Bombay Government Records, Part I, p. 259.

The Arab Gadûrs are reputed to be descended from the Koreish tribe of Arabia. Tradition states, moreover, that they have resided in Lus from the time of Omar, the third Caliph.

*II.—The Nûmrîa Tribe.*

These are principal inhabitants of the province of Lus. They are descended from the ancient Sâmmâ and Sûmrâ tribes (*a*). The population of the southern and central divisions of the district of Kurrachee, is largely composed of Nûmrîas and Jokîas, the latter being an offshoot of the former. The Nûmrîas are of Rajpoot origin. The first famous man of the tribe was Ibrahim Burfat, who flourished about two hundred years ago. His grandson, Izzat Khan, an energetic and ambitious chieftain, got possession of Beyla and the province of Lus. The tribe is divided into the following clans :—

*Nûmrîa clans with their places of abode.*

| | | | |
|---|---|---|---|
| 1. | The Burfat clan, inhabiting | the valleys of the Gungyaree and Bharun Rivers. | |
| 2. | The Hamalanî clan, | do. | the valley of Mohul. |
| 3. | The Bramanî clan, | do. | the valley of the Bharun. |
| 4. | The Shadad clan, | do. | the valley of Khund. |
| 5. | The Doodra clan, | do. | Pokrun and Kurchat. |
| 6. | The Akalânî clan, | do. | the plain of Peer Gybee. |
| 7. | The Sûmera clan, | do. | the valley of Bharun. |
| 8. | The Soharânî clan, | do. | the valley of Tong. |
| 9. | The Kasota clan, | do. | the valley of the Bharun. |
| 10. | The Baparanî clan, | do. | Boolah Khan's Tanda, and the plain of Verow. |
| 11. | The Bawah clan, | do. | the valley of Thodda. |
| 12. | The Kachela clan, | do. | Makan Jurmula, near Kuddegee. |
| 13. | The Lassî clan, | do. | the vale of the Hubb and Lus. |
| 14. | The Khavera clan, | do. | Khund, in the vale of the Hubb. |
| 15. | The Chûta clan, | do. | the valley of the Hubb. |
| 16. | The Hangarea clan, | do. | the valley of the Hubb and Lus. |
| 17. | The Bansbera clan, | do. | the vale of the Guddap. |
| 18. | The Palarî clan, | do. | the vale of Lohiach. |
| 19. | The Palega clan, | do. | the plains around Tatta and Jerruck. |
| 20. | The Jakra clan, | do. | the plains of Rhode and Komeeanee. |
| 21. | The Shahana clan, | do. | the vale of Mohul. |
| 22. | The Lorah clan, | do. | the valley of the Bharun, and the plains near Kotree. |
| 23. | The Bandîja clan, | do. | the vale of the Hubb. |
| 24. | The Banjaoria clan. | do. | the plains near Kurrachee (*b*). |

(*a*) Memoir of the Province of Lus, by Commander Carless. Bombay Records, Part I, p. 305.

(*b*) Report of Major Preedy, Collector of Kurrachee, on the Hilly Regions to the west of the Kurrachee District. Selections from the Bombay Government Records, No. 35, New Series, pp. 10, 11.

### III.—*The Jokîa Tribe.*

Though descended from the Nûmrîas, they formerly were at frequent feud with them. In their disputes they commonly came off victorious. Their first Chief of note was Jam Bejor. The Jokîas are a martial people, possessing great courage and activity. Their aquiline nose and noble bearing give them a striking appearance. "They are held in high repute," says Major Preedy, "not only in Scinde, but throughout Kattiawar and Gujerat, and even in the Nizam's territory, for their courage and fidelity; and it is computed that there is seldom less than half the tribe absent from Scinde in the employ of these several governments. The present Jam estimates the absentees at six thousand. the Jokîas and Nûmrîas have conducted themselves well since they came under British rule, and have in many ways proved themselves useful subjects. Both tribes have abundance of cattle, which are their chief source of wealth. The ranks of our city police are almost entirely recruited from them, and the Kalmatîs, a few of whom reside among the Jokîas" (*a*). The tribe has many sub-divisions or clans, the principal of which are the following:—

*Principal Jokia clans with their places of abode.*

1. The Tahir clan (to which the Jam belongs), inhabiting Mulleer.
2. The Mûsa clan, inhabiting Malmooaree and the Runn Pittyanee.
3. The Bandîja clan, do. Guddap.
4. The Salar clan, do. Gooja.
5. The Mahammat clan do. Guddap.
6. The Ragra clan, do. Dumb.
7. The Sûnria clan, do. Guddap.
8. The Band clan, do. Hubb.
9. The Amîrka clan, do. Kuddejee and Guggur.
10. The Lamanî clan, do. Mulleer.
11. The Powhar clan, do. Mulleer and Guddap (*b*).

### IV.—*Lumrî Tribe.*

A branch of the Jokîa tribe. The latter, however, keep themselves aloof from them because of their intermarriages with the Beloochees.

### V.—*The Chûtâ Tribe.*

The Chûtâs claim descent from the Sûmrâ Rajpoots, who ruled over Scinde from the middle of the eleventh century to the beginning of the fourteenth.

(*a*) Report of Major Preedy, Collector of Kurrachee, on the Hilly Regions to the west of the Kurrachee District. Selections from the Bombay Government Records, No. 35, New Series, pp. 12, 13.

(*b*) *Ibid*, pp. 12, 13.

They have probably occupied that part of the country in which they are now found from the period in which the Sûmrâs were subdued by the Sâmmâs through the assistance of Allu-ud-dîn, the emperor of Delhi. They inhabit the country on both sides of the Hubb. On their north are the Brahui tribes of Mingals and Khedrânîs ; on the east, they are bounded by the Keertur, Mehee, and Mol hills ; on the west, by the Pubb hills ; and on the south, by the Kund and Vehrab streams, on the left and right banks of the Hubb.

They are a pastoral race, and care little for the cultivation of the soil. Throughout the whole of their country only three or four places show any signs of agriculture. The Chûtâs are smaller in stature than Sindhis of the plains, yet wear the same kind of dress, with this difference, that they are more partial to the use of the turban and the leathern sandal than the Sindhis.

The houses of the Chûtâs are of peculiar construction. "Turning round the corner of a hill, or arriving at the top of some small eminence, in the hollow beneath, carefully sheltered from the wind, is a collection of eight or ten huts of the rudest kind, occasionally clustered together without any attempt at order, though more generally drawn out in regular line. At the back of each are piled up carpets, quilts, coarse blankets, bedsteads, matting, bolsters, camel saddles, and an infinite variety of articles which they have a particular fondness for displaying in this fashion, but which are rarely brought into use, except on occasions of a betrothal or sueing in marriage, when the amount of dowry to be expected is calculated by the display that can be made of articles of the nature referred to. These huts are uniformly constructed of matting or coarse blankets drawn over a rough framework of sticks ; and are either rounded in form like the tilt of a waggon, the ends of the blankets being in this case drawn together and fastened to the ground by pegs, or are square or rather oblong" (*a*).

These people bear a bad character for quarrelling and theft. A proverb circulates among the neighbouring tribes respecting them. This is 'chûtâ bûlâ,' signifying that the Chûtâ is a rogue—an epithet, it seems, they well deserve. Formerly, great animosity subsisted between the Chûtâs and all other tribes, and often serious disputes arose in consequence.

This tribe is divided into fourteen clans as follows :—

1. Butânî.
2. Nathânî.
3. Sîdikânî.
4. Marcho.
5. Uthmânî.
6. Tûrânî.

(*a*) A Short Account of the Chûtâs, by Lieut. C. J. Steuart. Bombay Government Records, No. V, New Series, pp. 3, 4.

| | |
|---|---|
| 7. Bhikkak. | 11. Bandejoh. |
| 8. Ganjoh. | 12. Bapreh. |
| 9. Barejoh. | 13. Bakrah. |
| 10. Bhalûl. | 14. Shoda. |

The Barejohs are professional beggars, acknowledged and countenanced by all the other clans. The Ganjohs and Bandejohs are inserted in this list because they hold intercourse with the tribe, and apparently are somewhat connected with it; and yet it is doubtful whether they really belong to the tribe. They may, probably, have sprung from the Brahuis (*a*). The entire tribe is far from numerous; and perhaps does not exceed three thousand persons.

*VI.—The Afghan Tribes.*

Some Afghan tribes have been in Scinde for a long period, inhabiting for the most part Hyderabad and the northern division of the province. They are a bold and hardy race, with a finer physique than that presented by the ordinary inhabitants of the country. Many are possessed of land. In former times, the Afghans frequently invaded Scinde, and were always successful in such enterprises. "In appearance," says Lieutenant Burton, "they are a large and uncommonly handsome race of people, perfectly distinct from the common Sindhis, whom they regard as quite an inferior breed. The women are not inferior to the men in personal appearance" (*b*). It is supposed that a considerable number of the Afghans now inhabiting Scinde are descendants of those who accompanied Sirdar Madad Khan Nurzye, in his invasion of the country in 1781, with the intention of restoring the Kalhoras to the government which they had lost.

*VII.—Afghan Tribes in the City of Shikarpore.*

| | |
|---|---|
| 1. Popalzaye. | 9. Baber. |
| 2. Pesheni. | 10. Usterâni. |
| 3. Barakzaye. | 11. Momin. |
| 4. Mûrzaye. | 12. Khokar. |
| 5. Rasakzaye. | 13. Ghilzî. |
| 6. Mogul. | 14. Barîch. |
| 7. Lakûzaye. | 15. Bardarâni. |
| 8. Dûrâvî. | 16. Firhîn. |

(*a*) A Short Account of the Chûtâs, by Lieut. C. J. Steuart Bombay Government Records, No. V. New Series, p. 8.

(*b*) *Ibid.*

| | |
|---|---|
| 17. Bâbî. | 19. Owan. |
| 18. Damânî. | 20. Peranî (*a*). |

*VIII.—The Kalhora Tribe.*

Former rulers in Scinde, who were dispossessed by the Talpurs, after governing the province successfully for nearly fifty years, during which time they had reached, says Lieutenant (now Sir Lewis) Pelly, "to judge from their architectural remains and sites, a degree of civilization and taste nowhere discernible among the dwellings of their conquerors" (*b*).

In his work on the history of Scinde, Lieutenant Burton has given the following succinct account of the various rulers of that province, from early times down to the present :—

*IX.—Ancient Rulers of Scinde.*

A. D. 711. Scinde previously ruled by Hindus, but conquered by the Moslems at this date.

A. D. 750. Governed by the Deputies of the Ommiad Caliphs to this date.

A. D. 1025. Governed by the Deputies of the Abbasides, till annexed by Mahmud of Ghazni.

A. D. 1054. Governed by a Sindhi tribe called the Sûmrâ.

A. D. 1315. The Sâmmâ Rajpoots overthrew the Sûmrâs.

A. D. 1519. The Sâmmâ Rajpoots conquered by Shah Beg Urghan, Prince of Candahar.

A. D. 1543. Scinde invaded by the Emperor Humayun, the dethroned monarch of Delhi.

A. D. 1545. The Parkhans, a family of military adventurers, obtained power.

A. D. 1591. Scinde annexed by Akbar to Delhi.

A. D. 1740. Nur Mahomed, a Sindhi, of the Kalhora clan, became Subadar or Governor under Nadir Shah.

A. D. 1786. The Kalhora dynasty overthrown by the Talpur Beloochees.

A. D. 1843. Scinde conquered by Sir Charles Napier, and annexed to British India by Lord Ellenborough (*c*).

(*a*) Information relative to the Town of Shikarpore, by Lieut. Postans. Bombay Government Records, Part I, p. 89.

(*b*) Memoir on the Khyrpoor State in Upper Scinde, by Lieut. Lewis Pelly. Bombay Records, p. 105.

(*c*) The History of Scinde, by Lieut. R. F. Burton, pp. 13, 14.

### X.—*The Jât Tribe.*

A miserable and degraded race, with an expression of countenance indicative of great ignorance and stupidity. They are said to be a branch of the Jit or Jât tribe formerly occupying the country in the upper part of the Indus, and were converted to Mahomedanism on the overthrow of the Hindu rulers of Scinde. They possess large herds of cattle, and also cultivate the soil. They are little attached to any fixed spot, but wander about the country. Indeed, those who have settled down in villages, being ashamed of their old name, have adopted others, by which they are now known, while the term Jât is now only applied to those clans and families which still indulge their roving propensities and rear cattle.

The tribe, therefore, has many subdivisions, some of which are as follows :—

1. Darodgarh.
2. Kohâwar.
3. Jûnejah.
4. Wagyan (*a*).
5. Babbur.
6. Bhati.
7. Jiskani.
8. Joya.
9. Kalaru.
10. Magasi.
11. Mir-jat.
12. Parhiyar.
13. Sanjarani.
14. Siyal.
15. Solangi (*b*).

The Jâts are chiefly found at Kakralo, Jâti, Chediyo, Maniyar, Phulajee, and Johi. Socially, they are all low in rank, and possess no family of distinction among their clans.

These Jâts are in habits and appearance essentially different from the Jâts of Gujerat. See the section on the Jât tribe among the cultivator tribes and castes of that province.

### XI.—*The Kajjak Tribe.*

An Afghan race, inhabiting the country around their chief town of Kajjak, in the Seebee District. They are an independent tribe.

### XII.—*The Barozht Tribe.*

An independent tribe, also inhabiting the Seebee District. Their chief town is Koork. They are a strong and energetic people.

(*a*) Report on the Parganah of Chandookah, in Upper Scinde, by Lieut. Hugh James. Bombay Government Records, Part II, p. 725.

(*b*) History of Scinde, by Lieut. R. F. Burton, p. 247.

### *XIII.—Tribes of Kutchee.*

These are "the Magzîs, and other branches of the great family of Rind; various clans or families of Brahuîs, Jâts, Khosas, Jamâlîs, Jettoîs, Mâchîs, the border tribes, the Dûmbkîs, and Jakrânîs, and the distinct and peculiar tribe of Khyhîrîs. The Magzîs adjoin the Chandîas in British Scinde. The Jâts, Khosas, Jamâlîs, Jettoîs, Mâchis, Umrânîs, Ramdânîs, &c., compose the mass of the peasantry of the country, and are dispersed all over the province" (*a*).

### *XIV.—The Khetrânî Tribe.*

An independent tribe beyond British territory. They are a distinct people, and yet intermarry both with Afghans and Beloochees. They also form alliances with the Bhûgtî tribe. They are a quiet agricultural people, living in a hilly region, which is nevertheless sufficiently productive to satisfy their wants. Their country lies to the north of the Bhûgtî territory, and is about one hundred and twenty miles in length, and seventy in breadth. Its chief town is Barkhan, about one hundred and sixty miles to the north-east of Shikarpore. Above them again are the Afghan and Murrî tribes; and to the east, the Lasharî and Gûrchanî tribes. There is very little communication between the Khetrânîs and the inhabitants of Scinde. See a further account of this tribe in the chapters on the Tribes of Dera Ghazi Khan.

### *XV.—The Abra Tribe.*

A large tribe engaged in agriculture. They have an extensive settlement at Larkhana. In former times they formed a part of the Kalhora army.

### *XVI.—The Lahorî Tribe.*

A tribe found in the district of Chandookah (*b*).

### *XVII.—The Hakrah Tribe.*

A tribe inhabiting the district of Chandookah.

### *XVIII.—Chajrah Tribe.*

A tribe in Chandookah.

### *XIX.—The Brahui Tribe.*

An ancient tribe inhabiting the frontiers of Scinde. They occupy the

(*a*) Major Jacob's Report on the Tribes on the Frontier of Scinde, p. 137.

(*b*) Report on the Parganah of Chandookah in Upper Scinde, by Lieut. Hugh James. Bombay Government Records, Part II, p. 725.

country to the north of that in the possession of the Chûtâ clans. Two of their subdivisions are,—1. Mingal; 2. Khedrânî.

*XX.—The Baroi Tribe.*

An agricultural and pastoral tribe interspersed among the Nûmrîs, with whom they are at constant feud.

*XXI.—The Kurayshis, or Siddikis.*

These are descendants of Abubekr, and are somewhat numerous. As the Kurayshis are of the Koreish tribe, the Farukis, who are of the posterity of Umar, are embraced in it (*a*).

*XXII.—The Alawis.*

Descendants of Ali by his wives, excepting the famous Fatima. They are Shîahs.

*XXIII.—The Abbasis.*

These are descended from Abbas, and are very numerous in Scinde (*b*).

*XXIV.—The Saiyids.*

Both branches of the Saiyids, the Hasani, and the Husaini, are numerous in Scinde. They are mostly of the Shîah or Rafizi sect of Mahomedans, and are divided into four great branches or clans, as follows:—

1. Bokhârî.
2. Matharî.
3. Shirâzî.
4. Lekhirayi.

The Saiyids have been in Scinde nearly two hundred years. Some of them have great influence in the province by reason of their learning. The Kalhora rulers supported the Saiyids liberally; but their successors, the Talpurs, although Shîahs, paid them less attention, and were less disposed to bestow upon them the large sums to which they had been accustomed.

*XXV.—The Bhatia Tribe.*

An enterprising and laborious people, engaged in trade and commerce. They and the Lohânâs have in their hands the greater portion of the trade of the country

(*a*) The History of Scinde, by Lieut. R. F. Burton, p. 233.
(*b*) *Ibid*, p. 234.

# CHAPTER III.

## THE BELOOCHEES.

I.—THE MAZARI TRIBE. II.—THE BURDI TRIBE. III.—THE KHOSA TRIBE. IV.—THE JETTOI AND JAMALI TRIBES. V.—THE DUMKI AND JAKRANI TRIBES. VI.—THE TALPUR TRIBE. VII.—THE CHANDIA TRIBE. VIII.—THE LASHARI AND GURCHANI TRIBES. IX.—THE BHUGTI TRIBE. X.—THE MARRI TRIBE. XI.—THE LAGARI TRIBE XII.—THE KARMATI TRIBE. XIII.—THE JAMALI TRIBE.

### THE BELOOCHEES.

THE Beloochees have come from Beloochistan and settled in Scinde. They have often been confounded with the Sindhis, yet in reality the differences between the two races are considerable. "The Belooch, as contrasted with the Sindhi," says Lieutenant Burton, "is a far superior being: fairer in complexion, more powerfully formed, of more hardy constitution, and, when intoxicated, sufficiently brave in battle. He has his own ideas of honour, despises cowardice, and has no small share of national pride. At the same time, he is addicted to intoxication, debauched in his manners, slow in everything except the cunning of a savage, violent and revengeful. His manners are rough in the extreme. His amusements are chiefly field sports and drinking; and his food is coarse and distasteful" (*a*). The Belooch women delight in intrigue. Some can read a little Persian and Sindhi.

The Beloochees of Scinde belong to the Hanifi sect of Islam; and affirm of themselves that they are descended from Arabs of Aleppo. They are an ignorant people; take little interest in the study of books; and are passionately fond of field sports, looking with something like contempt on the pursuits of literature, and regarding such occupation as effeminate and unmanly. It is not remarkable, therefore, that they possess no literature besides ballads and songs.

Before the British rule commenced in Scinde the Beloochee chiefs formed a species of military aristocracy like that of the Normans in England under the earlier types of the feudal system. This social superiority lasted throughout the

(*a*) Notes on the Population of Scinde, by Lieut. R. F. Burton. Bombay Records, Part II, p. 645.

whole of the Talpur period; but was soon radically altered when the country passed into our hands.

The following is a list of the principal tribes and clans of Beloochees inhabiting Scinde, some of which are described with more or less detail in other parts of this chapter.

*Beloochee Tribes and Clans.*

| | | |
|---|---|---|
| Babur. | Gopâng. | Lurka. |
| Badâni. | Gungânî. | Magsî. |
| Badrânî. | Holânî. | Malik. |
| Bâgrânî. | Isbânî. | Mânikânî. |
| Baharânî. | Jâdânî. | Marrî. |
| Bangulânî. | Jakhar. | Mir-jat. |
| Barphat. | Jakrânî. | Mondrânî. |
| Bhûrgârî. | Jalâlânî. | Mazârî. |
| Budhânî. | Jalbânî. | Nidâmânî. |
| Bugtî or Bhugti. | Jamâlî. | Nizamânî. |
| Buldî or Burdî. | Jarawar. | Nodânî. |
| Châchar. | Jât. | Nohânî. |
| Chândiya. | Jattoî. | Notânî. |
| Châng. | Jiskânî. | Notkânî. |
| Chângânî. | Jayo. | Omrânî. |
| Chângiya. | Kakânî. | Onar. |
| Chhalgerî. | Kaloî. | Pogh. |
| Cholânî. | Kalphar. | Râjer. |
| Dedo. | Kaprî. | Rakhshâni. |
| Dûmkî. | Karmatî. | Rind. |
| Dhonkâî. | Khosa. | Sajadî |
| Gabol. | Laghârî. | Salamânî. |
| Gâdhâî. | Lajwânî. | Sarkhânî. |
| Giskorî. | Lakokar. | Shahwânî. |
| Gurchânî. | Lashârî. | Tâlpur. |
| Gorphâud. | Lûnd. | Thoro (*a*). |

I proceed to give some account of a few of these tribes.

## *I.—The Mazarî Tribe.*

This tribe is found on the right bank of the Indus, between Mithenkot and Boordeka, a district lying partly in Upper Scinde, and partly and chiefly in the Punjab. The tribe was formerly very predatory in its habits, and plundered the

(*a*) History of Scinde, by Lieut. R. F. Burton, Appendix II, pp. 368, 369.

boats on the Indus, stole cattle, made inroads into the hilly country, was ever ready to engage in petty warfare with its neighbours, and would sometimes cross the Indus and enter the Bhawulpur territory for this purpose. They are a brave and fearless people, and number from five to ten thousand persons. For a fuller account of the tribe, see Part I, Chapter VI, on the Tribes of Dera Ghazi Khan and its Borders.

### *II.—The Bûrdî Tribe.*

This is a much smaller tribe than the preceding. The Bûrdîs inhabit the tract of country, called after them, Boordeka, on the right bank of the Indus, between Mazarî, on the north, and the Scinde canal, on the south, yet only a portion of the tribe reside here, others are scattered about Scinde and Kutch, under the authority of their chiefs. "The habits of the tribe," says Major John Jacob, "were formerly wholly predatory, and up to 1847, the Bûrdîs made frequent marauding inroads on their neighbours in Kutchee, and in the hills, as well as in Scinde." This officer in that year destroyed the 'whole confederacy of plunderers in the British border' including the Bûrdîs and other tribes. He disarmed the population of this district, cut roads through the jungle, and adopted other vigorous measures for the complete subjugation of the predatory tribes. The consequence of this vigorous policy was that in a short time the country became most orderly and peaceable, and the people quietly settled down to agricultural and pastoral pursuits (*a*).

### *III.—The Khosa Tribe.*

The Khosas are reputed to be an Abyssinian race. Some have even connected their name with 'Cush.' They are a numerous tribes not confined to any one tract, but are scattered about the frontiers of Scinde and in the eastern districts of Beloochistan. Some are agriculturists; but formerly many were addicted to plunder, and were wild and lawless in their habits. See Part I, Chapter VI, on the Tribes of Dera Ghazi Khan, for further information on this tribe.

### *IV.—The Jettoî and Jamâlî Tribes.*

Two numerous Belooch tribes of Upper Scinde and Kutchee. They are cultivators and artizans.

(*a*) Report on the States and Tribes connected with the Frontier of Upper Scinde, by Major John Jacob, C. B pp. 154, 155.

### *V.—The Dûmkî and Jakrânî Tribes.*

Prior to the campaign of Sir Charles Napier against the predatory tribes on the Scinde frontier in 1845, the Dûmkîs and Jakrânîs were a powerful and warlike people, exercising great influence over Lharee, Wuzeera, Poolajee, Chuttur, and other tracts which they held, and causing infinite trouble to the British Government. They were, however, subdued together with the neighbouring tribes, and became a peaceable and industrious people. "Not a man of the Belooch settlers, the Jakrânîs and Dûmkîs," says Major Jacob, "had ever put his hand to any agricultural implement, or attempted any peaceful labour." When they were really conquered and put to work, a reform in their habits commenced. They gradually "took to manual labour in their fields with spirit, and even pride; and are now the most hard-working, industrious, well-behaved, cheerful set of men in all Scinde." "Their numbers," he adds, "amount to about two thousand adult males; but for three years past not a man of them has been convicted, or even accused of any crime whatever, great or small: yet seven or eight years ago they were the terror of the country, murderers and robbers to a man" (*a*). The Dûmkîs are chiefly found in Eastern Kutchee. They are said to have come originally from Persia, and to derive their name from the river Doombuk in that kingdom. The river is also called the Doomruksuja.

### *VI.—The Talpur Tribe.*

A Beloochee race, who entered Scinde in the beginning of the last century, and became soldiers in the service of the Kalhora rulers, whom they plotted against and overthrew in the year 1786. They then banished the Kalhoras, and seized the reins of government.

### *VII.—The Chandia Tribe.*

This tribe formerly occupied the larger portion of the Chandookah Parganah in Upper Scinde, and gave their name to the district. They are now chiefly confined to its western division at the foot of the hills, a barren land imperfectly irrigated. The Chandias are poor, and consequently envious of the prosperity of their neighbours. They are a scattered people (*b*).

### *VIII.—The Lâsharî and Gûrcharî Tribes.*

Independent tribes inhabiting the small hilly barren tract lying between the Khetrânî country and Mooltan. They are shepherds and herdsmen. For a

(*a*) Major Jacob's Report on the Tribes on the Frontier of Scinde, pp. 155—159.

(*b*) *Ibid*, p. 132.

detailed account of these tribes, see Part I, Chapter VI, on the Tribes of Dera Ghazi Khan and its borders.

### *IX.—The Bhûgtî Tribe.*

An independent tribe inhabiting the hilly region to the south of the Khetrânî territory. Their chief town is Deyra. They are a Belooch race. Their country is for the most part rugged and barren ; but affords in some places good pasturage, while the valleys are fertile. Formerly, the Bhûgtîs were a warlike and marauding people ; and when the British army occupied Afghanistan, seized the convoys on their way thither, and rendered the communications between that country and India so hazardous, that a force was sent to subdue them and other tribes which united with them in the same guilty enterprise (*a*).

### *X.—The Marrî Tribe.*

The most powerful of the independent tribes beyond the Scinde frontier. " Their country extends from the neighbourhood of the Bolan Pass, on the west, to the Bhûgtî and Khetrânî territory, on the east, about one hundred miles ; and from Surtoff, on the south, to the Afghan territory, on the north, a distance of about eighty miles. This tract is for the most part barren and hilly ; but it contains many extensive valleys and fertile spots. Through it runs the Narra river, a considerable stream, which rising far northward in the Afghan territory enters the plain at Seebee, waters that fertile district, and thence flows through the whole province of Kutchee. Its waters occasionally reach Scinde, and join with those of the Indus at Khyree Ghuree " (*b*). The chief town of this tribe is Kahan, which contains about five hundred houses of sun-burnt brick and mud. The Marrîs were formerly entirely devoted to plunder and robbery, until they were brought into some kind of order through the instrumentality of Sir C. Napier. This tribe is more fully pourtrayed in Part I, Chapter VI.

### *XI.—The Lagârî Tribe.*

The largest and most powerful tribe among the Beloochees in Scinde. Like Beloochees generally they are a fine martial race, " with a Jewish cast of countenance, aquiline nose, high forehead, and large expressive eyes. In stature they are somewhat above the middle height ; and their make bespeaks more activity than muscular strength. They are a rapacious, vindictive, and dissolute set, and

(*a*) See a further account of this Tribe in the chapters on the Belooch tribes of Dera Ghazi Khan, Part I, Chapter VI.

(*b*) Major Jacob's Report on the Tribes on the Frontier of Scinde, p. 132.

# CHAPTER IV.

## THE HINDU TRIBES AND CASTES.

I.—THE BRAHMANICAL TRIBES,—1. POKARNO ; 2. SARSADH. II.—THE KSHATRIYAS. III.—THE VAISYAS-LOHANA OR LOHANO, AND BHATIO. IV.—THE SUDRAS,—1. WAHAN ; 2. SONARO OR TARGAR ; 3. KHATI ; 4. SOCHI ; 5. HAJAM. V.—RELIGIOUS MENDICANTS,—1. SHANASI ; 2. JOGI ; 3. GOSAIN ; 4. OGAR. VI.—THE SIKHS. VII.—THE KOLI TRIBES. VIII.—THE BHEEL TRIBES. IX.—THE DEDH OR MEGHAWAR TRIBE.

## THE HINDU TRIBES AND CASTES OF SCINDE.

THE Hindus of Scinde occupy a very different position in that province from that which they occupy in India generally. Indeed, they have been justly described as being to the other tribes and races of Scinde what the Mahomedans are to the Hindu community in India. They have chiefly come from the Punjab. Among them are none of the low caste and outcast tribes found everywhere else in the Indian Peninsula. The Hindus are not landowners in Scinde, but devote themselves exclusively to trade, and religious and caste duties. Although Mahomedans are now so numerous in Scinde, and Mahomedanism is the paramount religion, yet even as late as the seventeenth century the Hindus were ten times more numerous than their conquerors, and Hinduism was the dominant faith.

### *I.—The Brahmanical Tribes.*

The Brahmans of Scinde are mostly of two tribes, called severally, Pokarno and Sarsadh.

#### 1. The Pokarno Tribes.

These are worshippers of Maharâj, said to be an avutâr or incarnation of Vishnu ; yet who this Maharâj represents among the incarnations, it is difficult to say. They do not intermarry with the Sarsadhs, to whom they consider themselves superior. They dress much like soucars or common traders, and wear a turban generally of red colour. The Pokarnos are more intelligent than the Sarsadhs. Many are acquainted with Sanskrit literature, and devote themselves to astrology, casting horoscopes, and the like. They also direct the reli-

gious duties of other Hindus of the province. None of these Brahmans are of high caste, as is manifest from the fact, that, if opportunity offers, they will readily engage in trade.

### 2. The Sarsadh Tribe.

The word Sarsadh is a corruption of Sarsat, which is derived from Saraswatiya, indicating that these Brahmans originally came from the neighbourhood of the Saraswati river. The religious tenets of this tribe differ greatly from those professed by the Pokarnos. The latter pay their devotions to Vishnu, while the Sarsadhs are worshippers of Shiva and his wife, known as Durgâ, Pârbatî, Kâlî, Singhawânî (lion-rider), Bhawânî, and so forth. They eat the flesh of deer, kids, and sheep, also fish, and some kinds of wild birds, and therefore are regarded as less pure than the other tribe. Their dress is like that of the Pokarnos ; but they prefer a white turban. They study Sanskrit and Gurmukhî writings, and make little profession to astrology. Most of the places in Scinde frequented by pilgrims, such as, Hinglaj, the Maklee hills, near Tatta, Dhara Tirth in the Lukkee hills, near Sehwan, are sacred to Bhawânî, and consequently are connected with the Shaivite form of Hinduism.

## *II.—Kshatriyas.*

There are very few Kshatriyas or Rajpoots in Scinde. They are generally followers of Nânak Shâh, and study only Gurmukhî books. They are chiefly engaged in trade, and so are looked upon as banyas or banyans. These Kshatriyas will eat meat, but only when killed in a certain fashion, called *jhatko*, by one stroke of a sword across the neck of the animal, while the words 'bol khalsa, wah gurukî fath,' are pronounced.

## *III.—The Vaisyas.*

There are five tribes of the great Vaisya caste in Scinde. The most important are the Lohanâ or Lohâno, a large and very important tribe, with many subdivisions, and the Bhatio. They are devoted to trade, and carry on most of the commerce of the province. So numerous is the Lohâno tribe, that it may be said to embrace the principal portion of the Hindus of Scinde.

The Lohânos wear the *janeo*, or sacred thread, but nevertheless are not strict Hindus like the Vaisyas of Benares and many other places of India. They drink spirits, and eat meat and fish. Some are worshippers of Vishnu, others of Shiva and his Sakti ; others worship the Indus ; and others still are attached to the Sikh
56 religion. Their worship is irregular, and is generally conducted in the Panjâbî

dialect. The Lohânos are Government servants, merchants, shop-keepers, agriculturists, and so forth. Some of them wear the Mahomedan costume, and allow their beards to grow long, unlike Hindus, and like Mahomedans, eat meat bought of the latter, and drink water from the hands of persons of inferior caste, a custom repudiated by most Hindus. The Amils, or Government officials, who everywhere belong to the Lohâno caste, are reputed to be a crafty, deceitful, scheming race. "They are held by no oath, fear no risk, and show no pity when in pursuit of gain; they hesitate not to forge documents, seals, and orders, for the most trifling advantage; show a determined fondness for falsehood; and unite the utmost patience in suffering to the greatest cowardice in action" (*a*). The merchants and shop-keepers are a sharp, clever people. They carry on a great trade in cloth, while their banking transactions are very extensive. They commonly affix to their names the titles or designations of Mal, Chand, Rai, Râm, Dâs, Lâl, and so forth. The Lohânos are also found scattered about Afghanistan, Beloochistan, and the eastern parts of Central Asia.

The Hindu and Mahomedan creeds are strangely intermingled in Scinde. A Hindu will place himself under Mahomedan instruction, and a Mahomedan under Hindu. "The Imâm or visible head of a branch of the Ismaeliyeh heresy has a number of Hindu followers, who reverence him, and pay the usual sum (one-eighth of their gains), as if they belonged to the same caste. So also the same *pirs* or saints buried in different parts of the country, are not only respected by individuals of both religions, but, moreover, the Hindus will have one name for each, and the Moslems another. Thus the former venerate the river-god under the name of Jenda Pîr, whereas the latter call him Khwaja Khisr. So also Udhero Lâl becomes Shaikh Tahir; Lalu Jasraj is converted into Pîr Mangho (Maggar Pîr); Rajah Bhartarî is called Lâl Shahbaz. And of course the Hindus claim those worthies, most probably with more justice than the Moslems, who have merely altered the names for their own purposes. Contrary to the practice of high caste men in India, here we find that Hindus who have been forcibly made Moslems, and compelled to be circumcised, to say the Kalma, attend the mosque, and eat the flesh of the cow, can be admitted into their original *dharma* or (religion) by going through certain ceremonies, and paying highly for the luxury" (*b*).

### *IV.—The Sudras.*

All the Sudra castes in Scinde wear the *janeo* or sacred thread over the shoulder, and exhibit the *tilak* or sacred mark on the forehead, thereby making

(*a*) Notes on the Population of Scinde, by Lieut. R. F. Burton. Bombay Records, Part II. p. 653.
(*b*) *Ibid*, p. 651.

pretension to a religious superiority over the same castes in other parts of India. The Sudras are few in number. The principal are the following :—

1. Wâhan.

These sell roasted grain of various kinds. In Persian they are termed Nakhadpâzis. In Northern India they are called Bhûnjas.

2. Sonâro or Targar.

Jewellers. These are a respectable people. Some are wealthy. The Scinde women wear a great profusion of jewels.

3. Khâtî.

Dyers. An extensive caste in Scinde, for the reason that the clothes of both Mahomedans and Hindus are commonly of coloured cloth. Some reside in towns; but generally the Khâtîs prefer to live at a distance from them, for the convenience of dyeing.

4. Sochi.

Shoemakers. They purchase the tanned leather of the Mahomedan *mochîs* or tanners.

5. Hajâm.

Barbers. Though of Scinde extraction they come generally from the neighbourhood of Jeysulmere, and wear the dress of their own country.

These are the chief Sudra castes. They are worshippers of Shiva. They are known by certain caste appellations affixed to their names, such as, Teju Wâhan, Parsa Sonâro, Hara Khâtî, Khatta Sochî.

*V.—Religious Mendicants.*

1. Shanâsi.

This is the same as the Saniyâsi of other parts of India. They wear a turban, and reddish-coloured clothes. They are sorcerers. and sell charms. The Shanâsîs do not marry. They worship Shiva. Many have come from Cutch and other neighbouring provinces. It is said, that " they are usually depraved characters, who eat flesh and fish, and will even drink wine and spirits."

2. Jogî.

They also wear reddish-coloured clothes like the Shanâsî, but a cap instead of a turban. Their places of abode are styled Astân. They have the curious

habit of making a large hole in the lobes of their ears; and hence are styled 'kâna-phâr,' or ear-splitters. When dying the Jogî is not permitted to lie down, but is placed in a sitting posture, leaning forward on a wooden pillow. "For the Jogîs tomb," says Lieutenant Burton, "they dig a pit, fill it half full of salt, place a mattock in the corpse's hand, and then seat it upon the layer of salt, in the position called *patrole*, or cross-legged, with the arms resting on the wooden pillow. Salt is then again thrown over the body, and earth above it. Some great men of the caste have a tomb of bricks, and a lamp lighted before it" (*a*).

3. Gosain.

In appearance he resembles the Shanâsî, and although few in number, has many disciples in the country. At death his body is commonly thrown into the water.

4. Ogar.

He resembles the Jogî. He 'carries a bit of hollow stick, fastened by a thread round the neck; and invariably blows through it before undertaking any action whatever.' There are few Ogars in Scinde.

These mendicant castes do not wear the sacred thread. They are all Shaivites. At death their bodies are burried, while those of other Hindus are burnt.

On the customs observed by the Hindus of the Scinde in performing the funeral obsequies of their dead, Lieutenant Burton furnishes the following graphic account. "No one is allowed to die in his bed; otherwise one of the males of the family, who has attended upon the deceased, becomes in a state of impurity, and must visit some well-known *tirth* (place of pilgrimage), as for instance, Narayensar in Cutch, Dhara Tirth, &c. The sick man, when near death, is placed upon a *chanpo*, *lepan*, or *poto* (that is, a spot besmeared with cowdung); and when in last agony, Ganges water, sherbet of Tulsî leaves, &c., must be poured into his mouth. If the dying man be rich, copious alms are then distributed to the poor; but if not sufficiently wealthy, a little wheat and ghee is considered sufficient. The mourners then bring seven pieces of pure wood, as that of the tamarisk tree, to make up the *acharni* or bier. Immediately upon this jowârî stalks are placed; then some white *khâdî* cloth; next, a layer of cotton; then a piece of *bafta*, fine cotton cloth; and lastly, the corpse, in a *kafan*, a kind of shroud. Over the body a shawl, a piece of *kinkab*, *mushrû*, *gulbadan*, or *khadbaf*,

(*a*) Notes on the Population of Scinde, by Lieut. R. F. Burton. Bombay Records, Part II, p. 655.

should be thrown; and it is tied down with *jota*, or fine string of *sara*, probably the Arundo Karka. Perfumes and flowers are then thrown over the corpse; and after a few short ceremonies the bier is raised by four of the nearest relations, who are relieved of their burden by the other friends of the deceased at certain intervals. When arrived at the *masan*, burning place, they throw a potful of cold water over the body, and place it upon a pyre of wood, generally *babûl*. A Brahman, and other religious persons, then approach, place a piece of money and other articles in the corpse's mouth, and then the four relations, who first raised the body, light the pyre at the corners. The mourners then retire till the corpse is consumed; after which they walk round the pyre three times, and return home. A vast variety of ceremonies then follows; and the routine is usually finished before twelve days. The widow shaves her head only once" (*a*).

### *VI.—The Sikhs.*

There are two principal tribes of Sikhs in Scinde.

#### 1. The Akali Khalsa, or pure Sikhs.

These act the part of devotees. Their hair is never cut, and is freely anointed with oil. They abhor tobacco in every form; and will only eat the flesh of animals which have been killed according to a certain rule termed *jhatka*. On their wrists is an iron ring, and around their head-dress a much larger one.

#### 2. The Lohâno Sikhs.

In their customs and habits these differ greatly from the Akali Khalsas, For example, they wear the sacred thread, which the others refrain from wearing. smoke tobacco, eat the flesh of animals killed by Mahomedans, and do not wear the ring around their head-dress. Their marriage and funeral ceremonies are very similar to those of the Lohâno Vaisyas, to whom in fact they are related.

The Sikhs will receive converts to their religion, and into their social fraternity, from Mahomedans, Hindus, Christians, and all other communities.

### *VII.—The Kolî Tribes.*

These are found chiefly about the Thurr, or little desert, to the east of Scinde. Their occupation is that of agriculture and hunting. See the Chapter on the Kolî Tribes in Part III.

(*a*) Notes on the Population of Scinde, by Lieut. R. F. Burton. Bombay Records, Part II, pp. 656, 657.

*VIII.—The Bheel Tribes.*

Also inhabitants of the country around the little desert. See the Chapter on the Bheel Tribes in Part III.

*IX.—The Dedh or Meghawar Tribe.*

An outcast aboriginal race, of low habits, scattered about the districts of Scinde, especially in Ghara, Hyderabad, Mirpoor, and Omerkot. Their religion is distinct from that professed by either Hindus or Mahomedans. They bury their dead in a position from east to west (*a*).

(*a*) History of Scinde, by Lieut. R. F. Burton, p. 323.